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Jesus, the Cornerstone of Democracy*

BY HENRY C. LINK

JESUS is the great Exponent of democracy and freedom. He is the great liberal and liberator of all times, yet his mission was one of fulfilling rather than repudiating the old order.

"His goal was the Kingdom of God, but not by shortcuts which would destroy personality in the process. Indeed, his great contribution to man was a concept of personality far above any yet conceived. Personality was a force that transcended any form of earthly government, any system of economics, any ritualistic or intellectual order. But further, he formulated codes of action by which personality could be achieved, he gave authority to these codes, and he inspired man with the confidence that he could achieve his highest personality under these codes.

"Psychology now confirms and elaborates, by the methods of modern science, what Christ proclaimed through prophetic insight, namely:

"That sportsmanship is more important than winning the game.

"That short-cuts to the abundant life destroy personality.

"That the principle of expediency, namely, the end justifies the means, leads to mental and moral anarchy.

"That playing the games of life according to the rules is more important than pre-occupation with the rules themselves.

* Message received by the Council of Church Boards of Education while in its annual meeting at Philadelphia, January 10, 1940. Dr. Link is the author of "The Rediscovery of Man," and "The Return to Religion." The quotations are from "The Rediscovery of Man," chapter on *The Supreme Personality*, pp. 247-250.

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"That is to say, personality is the result of faith rather than of reason, of action more than of thought, of observing the laws rather than of interpreting them into new laws.

"The faith of the individual in himself, in his fellow men, and in a higher moral order, we are discovering, is more important than all the knowledge which the natural sciences have given us.

"Team-work, we find, is the very foundation of personal and social happiness; but team-work is impossible without codes and morals accepted by individuals voluntarily.

"Personal, national, and international relationships are dependent on a moral code which applies equally to all, and without *preferred interpretations*.

"Jesus went back into history for the basic moral law, the Commandments. Upon these he built his further codes for humanity, through a religious insight or an intuitive grasp of human nature.

"These codes and morals have been lost sight of. They have been obscured by the multiplicities of science and education. In cracking the secrets of the atom, we have lost the secrets of man.

"Now psychology discovers or rediscovers the axioms of living through the study of man himself. The Ten Commandments are not the mores or customs peculiar to a time and race; they are the basic and unchanging laws of personality! They are as axiomatic to social harmony as are the axioms of mathematics to the development of knowledge. Human nature can no more tolerate a liberal interpretation of its moral axioms than science can of its mathematical axioms.

"Jesus was an interpreter, a reformer. He believed that the law was made for man and not man for the law. However, he did not therefore believe that man, not even himself, could twist the law to suit his particular philosophy. To him the Ten Commandments were not the *folklore of capitalism* nor the folklore of any other *ism*. They were the basic axioms of personality under any economic system. They were the guideposts through any period of social reform. They were the very foundation for the brotherhood of man, the very bulwark against the barbaric theory that might makes right.

"Jesus' subordination of his own reason and ambitions to the existing law is nowhere better demonstrated than in the stories

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of the temptation. After Jesus had fasted forty days, Satan tempted him to command that the stones around him be turned to bread. Jesus answered: 'It is written: Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.' Again Satan tempted him, and again the reply was: *It is written.* . . . Finally Satan took him up on a high mountain and promised to give him all the great kingdoms he could see for the simple act of falling down and worshiping him. The reply was: 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.'

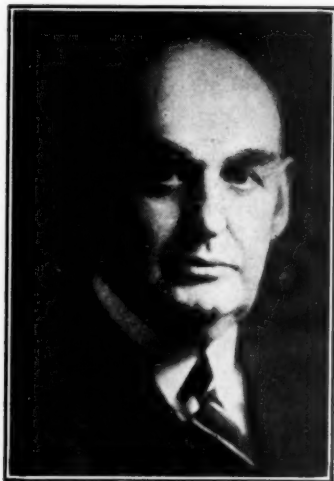
"The analogy between the story of the temptation and the history of our times is remarkable. Jesus was tempted by a vision of speedy power and popularity if he would but discard tradition for expediency. His answer was: 'It is written.' Instead of a few disciples trained by laborious teaching, he could have had a whole kingdom of lands and people merely by resorting to a few simple devices. His verdict was: 'It is written.' Instead of achieving a doubtful success in time, he could have achieved it at once by discarding his old-fashioned ideals for more practical methods. But again his answer was: 'It is written.'

"Other men have given their lives for their faith, or done great deeds for humanity; but this was Christ's great gift to man: a concept of freedom through the moral law. Christ is the great Liberator of man from his own follies. He is the prophet of the potential greatness in all men!"

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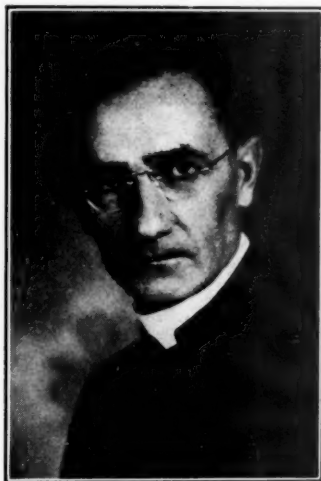


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Christian Education and Democracy*

BY THEODORE M. GREENE

ALL of us here this evening are, I presume, professing Christians. Most of us, if not all, are professional educators. And we are all citizens of a democracy which some of us feel is in a rather precarious state. Our problem is to consider whether, in truth, Christianity, education, and democracy are as consistent with one another as we commonly assume them to be. This assumption is, I believe, defensible. Yet if we examine the historical record, we shall discover that Christianity, liberal education, and a democratic form of government have not always complemented one another. The church, in one or other of its branches, has all too often been opposed to those ideals to which genuine educational institutions are committed, and it has frequently given its support to non-democratic governments. Educational institutions have not always been sympathetic to Christianity, nor have they always succeeded in training their students for effective citizenship in a democracy. And there are many citizens in our democracy today who are openly hostile to Christianity and who are deeply suspicious of those intellectual pursuits to which the college and the university should be dedicated.

This suggests that we are not justified in assuming without question that Christian education and democracy necessarily imply one another. Yet we can derive some initial comfort from the enemy. The Nazi government today is perhaps shrewder in one respect than others, namely, in recognizing a deep-seated affinity between democracy, education, and Christianity, and in combatting all three with equal fervor. This should at least encourage us to examine these principles a little more closely in order to see how they are actually related to one another.

* This is an edited stenographic report of the address delivered at the mass meeting held in Philadelphia, January 10, 1940, in conjunction with the annual meetings of the Council of Church Boards of Education and the National Conference of Church-Related Colleges. Dr. Greene is professor of philosophy in Princeton University.

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THE CHRISTIAN DOCTRINE OF MAN

Let us consider, first, the central tenets of Christianity which are especially relevant to our problem. These relate to the Christian doctrine of man. This is a deeply controversial subject, but I shall try to emphasize those elements on which I shall hope we can all agree. The Christian doctrine of man can be formulated most clearly against the background of three great conflicting philosophies of life.

Man's environment can be classified under three headings—nature, man, and God; and these three aspects of man's environment have been emphasized through the centuries in three great enduring types of philosophy. The first of these makes nature predominant, reduces man to nature, and excludes God. This is materialism or naturalism. The second type of philosophy distinguishes man from nature, but ignores (where it does not deny) God and insists that man can save himself through his own unaided efforts. This is the religion of humanism. And finally there is the position which asserts that man and nature are fundamentally distinct, that both are the creations of God, and that man cannot save himself except through divine assistance. This is the theistic and the Christian position, which, it is clear, must be sharply distinguished from that of the religion of humanism and that of pure materialism.

In the light of these three contrasting philosophies of life, the Christian view of human nature can be summarized as follows. Man is asserted to be a being of infinite worth, and human personality to be of intrinsic value. The Christian explains this assertion in theistic terms. Men derive their value from the fact that they are the children of God. The essential dignity of human nature is thus the first central thesis of the Christian doctrine of man.

The second is that man cannot save himself through his own unsupported efforts. Here again the Christian position differentiates itself from that of the naturalist or materialist. But it also differentiates itself from the humanistic position, which declares that man can save himself without divine assistance.

Thirdly, Christianity proclaims that God has taken the initiative in revealing Himself to man and in doing what was necessary to achieve human salvation.

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And, finally, Christianity insists that man, to achieve salvation, cannot be merely passive. He must be active; he must do his part. In other words, he is free to reject that salvation which God offers him, and he is responsible for the choice that he makes. He is in this sense an autonomous and responsible being.

These four fundamental Christian tenets will enable us, I think, to relate Christianity both to education and to democracy. If you accept these tenets—that man is a being of intrinsic worth, that he cannot save himself, that God has taken the initiative, and that man is under moral and religious obligation to meet God halfway—if you regard these as basic to Christianity, then the true nature of Christian education stands clearly revealed.

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Education, to be truly Christian, must have three aspects. It must, first of all, be genuine education in Christianity. That is to say, it must be an education in the historical tradition, the Christian record, the history of the Church and the Church fathers. This, surely, is one of the essential components of any genuinely Christian education.

Secondly, Christian education must not neglect, on the contrary, it must insist on, the importance of cultural values and human means of achieving them. It is only in certain periods that Christianity has particularly favored asceticism. In general it has recognized that the good life here on earth, which Christians are under obligation to promote, is a life rich in those cultural values which educational institutions should foster. It has insisted that it is a Christian duty to search for truth and beauty—values which can so profoundly enrich human life.

Thirdly, education, to be Christian, must be education in what may be called moral maturity. What constitutes moral maturity? It involves, on the one hand, a critical attitude. Children are uncritical. We love the childlikeness of children, but childishness in a mature person is a very painful thing. And Christianity is committed to the ideal of moral maturity, to man's development into a responsible moral agent. Does it not follow that educational institutions can best function in a really Christian manner only by fostering that critical spirit, that spirit of self-reliance, which is essential to human maturity?

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This maturity also involves, of course, training in initiative. The tendency of people is to be lazy, to accept easily and passively what is handed to them, and this is essentially at variance with a mature and responsible attitude. This passive attitude is not one which Christianity, concerned as it is with moral choice and moral responsibility, can possibly approve.

What, then, is Christian education? Is it not a mean between propaganda, on the one hand, and indifferentism on the other? Propaganda is the imposing upon a relatively passive individual of a body of doctrines which that individual is not mature enough to criticize, examine, and freely accept or reject. Propaganda may be compared to the training of a dog and contrasted with the education of a boy. The more successfully you train a dog, the more dependent you make him upon you. The more successfully you educate a boy, the more self-reliant he becomes, and the more able he is to get along without your assistance. Christian education is emphatically not propagandistic.

On the other hand, the tendency today, as exemplified in some aspects of progressive education, is to suppose that genuine liberty can be achieved in a vacuum, that the proper thing to do is to turn young people loose and say, "Be free. We won't interfere with your development." That of course is utter foolishness. What the youth of our land needs is wise guidance. It awaits initiation into knowledge and wisdom. Only thus can it hope to realize the good life of which it is in search and the freedom which alone is worthy of attainment.

Christian education, then, is a mean between propaganda and indifferentism. It is education in mature reflection and responsible behavior. Conceived in this way, how is Christian education related to democracy?

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Democracy may be defined as responsible self-government. Like other forms of government, it is not an end in itself, but a means to an end. It is merely a political instrument. But it is a political instrument that has been created with an end or ultimate objective in view. What is this end, this final objective? It is, I would suggest, essentially a Christian end, or rather, the secularization of the Christian conception of morality.

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Democracy assumes, in the first place, that man is of intrinsic value and that all men are equal. Christianity, as we have seen, also asserts man's intrinsic worth because men are the children of God. Political democracy drops out this theistic explanation, but reasserts the conclusion that man is of intrinsic worth and that it is therefore never right to treat a human being merely as a means.

Again, democracy is committed to the theses that freedom is essential for the good life. Freedom is here conceived in two senses, the negative and the positive. Negative freedom is freedom from coercion, political, and economical. Freedom in the positive sense is the capacity and opportunity for self-realization through the attainment of positive, life-enriching values. Once again, this freedom which democracy cherishes is the secularization of the Christian concept of salvation—salvation from sin, and salvation as harmony with God. In political democracy, the religious context is dropped and salvation is conceived merely as the secular achievement of the good life here and now.

Finally, the sincere and intelligent democrat insists on the importance of individual initiative and individual responsibility. One of the more alarming aspects of the contemporary scene is the increasing willingness of millions of our fellow-citizens to accept more and more assistance from government without any sense of responsibility or obligation to make a proportionate contribution to the common good. I know that all too often such acceptance of aid is imposed upon them by the disruption of our whole economic life, by factors over which they have no control. In circumstances such as these, government is under moral obligation to help those who cannot help themselves. But must we not, as citizens of a democracy, view with concern the increasingly widespread desire for a paternalistic government? Is not a paternalistic government fundamentally opposed to the basic principles of political democracy?

I have occasion every year to lecture in Princeton to a large class of undergraduates on Plato's ideal state, in which everybody is told by the philosopher-king just what they are to do. When we have completed our study of Plato's ideal Republic, dedicated to truth, beauty, and goodness, and when the students have come to realize what life would be like in such a state, so preferable in many ways to actual states as we know them today, I ask the

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question, "Were it possible for you to become members of Plato's ideal Republic, would you wish to do so?" Their answer is a unanimous, emphatic "No, because we would be deprived of all initiative, free choice, and genuine responsibility!" I submit that this response is motivated by a sound democratic impulse, that is, a sound moral impulse and a sound Christian impulse.

Democracy, then, as I see it, asserts the intrinsic value of man, the importance of freedom and the importance of responsible initiative. These are all concepts which Democracy has derived from historical Christianity, and they are all concepts which democracy will lose if it is deprived of the active and continued support and motivation of Christianity.

But if this is true, need we be alarmed? What is the value of democracy? Are we making a fetish of it? Or are we right in regarding democracy as an essential means to the ends we cherish? Surely a glance across the ocean should make it clear that democracy is the only ultimate safeguard against tyranny of every sort. Germany today is a tragic witness to the fact that democracy is the only genuine political safeguard of man's cultural values, and the only form of government consonant with moral, responsible maturity.

This is a point which must be made with care. For it is obvious that Christianity insists on the salvation of all sorts of people, mature and immature, wise and foolish. It is also clear that in many lands the population is so uneducated that democracy is out of the question, and a paternalistic form of government is the best that can be hoped for. And, finally, Christianity can and does flourish in such paternalistic states. But I submit that this is not the ideal state of affairs. However necessary a paternalistic form of government may be under certain circumstances, such paternalism must be regarded as both deplorable and remediable. For democracy is the only form of government which is completely consistent with the life of responsible and mature Christian men and women.

THE FUNCTION OF CHURCH-RELATED COLLEGES

How does this concern the activities of church-related colleges? I think the answer is perfectly obvious. Church-related colleges
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are committed to the fundamental proposition that education in the true sense is a Christian activity and that education is fundamentally deficient unless it is conceived of as Christian activity.

I suppose that there is not much danger in our church-related colleges of over-secularization. Perhaps there is. But this is a danger to which state universities rather than privately endowed church colleges are chiefly subjected. However, it may well be that in some church-related colleges Christianity is in danger of becoming so "liberal," so thin, so polite, as to lose its substance, its vital essence, and become little more than a gesture towards some vague, humanitarian ideal. If this is the case, these colleges are renouncing their Christian birthright. Meanwhile, the greatest danger against which the church-related colleges must guard is, I should suppose, the danger of neglecting that major emphasis on rigorous intellectual inquiry which distinguishes our best secular educational institutions. Unless such colleges strenuously insist on the importance of cultural values and clear-headed study of means for the achievement of human ends, they will inevitably fail to contribute what they are under peculiar obligation to contribute, namely, a training in secular inquiry guided by Christian motivation and insight.

If due recognition is given to this need for cultural and intellectual achievement, we can safely emphasize our pre-eminent need today for a more poignant, more sincerely impassioned, Christianity than we see around us. The impact which Christianity is making upon our culture is negligible in proportion to what it should make. We cannot, even in the most religiously-minded church college, emphasize too strongly the need for a central religious and Christian emphasis coupled with a passionate devotion to intellectual honesty and competent research.

If democracy is as essentially Christian in origin and ultimate motivation as I believe it is, and if a democracy can survive only provided its citizens are mature enough to function as responsible moral agents, and if men can be trained to be responsible moral agents only through Christian education, are we not led to the conclusion that church-related colleges in this country have an absolutely unique obligation today? They can perform what no other educational institutions can perform because they alone

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combine, at least ideally, the two essential factors which our democracy must have if it is to survive.

There is no guarantee that our democracy will survive. And there are many signs that we are drifting rather rapidly towards some form of Fascism which will catch us unaware, as it has other countries, if we are not on our guard. We in this country will get pretty much what we deserve, and Heaven help us, if we go the way of our unhappy sister nations across the ocean. I cannot over-emphasize what seems to me to be the unique responsibility of the church-related colleges in this time of cultural crisis. Will we be able to meet the challenge of our times and preserve our democratic, our cultural, and our Christian heritage?



Church Colleges and Democracy*

BY RICHARD J. PURCELL

CHURCH-RELATED colleges need make no apologia for their existence in this modern, changing America. These colleges are not merely of today or of yesterday in their origins or in their services to God and country. Their genealogy is both ancient and honorable stemming as it does from the catechumenals of the primitive Christianity of the catacombs, the instructional classes of the Church Fathers, the cathedral and palace schools, the medieval universities with their monastic foundations and episcopal as well as royal patrons, and the rare spirits of Renaissance culture and learning. Even the Protestant Revolt and the religious wars could not destroy the ancient line of continuity through its creation of collateral descents. In England it left the colleges ecclesiastical in structure, in a hierarchical caste of masters and professors, with a weight on theology and philosophy, with much of the old disciplines, and a loyalty to the established Church and Crown. At Oxford, it will be recalled, that the old order's last foundation was Cardinal Wolsey's Christ Church College while the new order's first foundation was Jesus College.

The Church was as broad as Christendom, and the universities or their constituent colleges were not provincial in their geographical allegiances. Even as the Church stood stoutly against emperors and kings for its own freedom and the natural rights of peoples and of men, the colleges dared defend their chartered rights and privileges and their freedom of teaching against king and bishop. Within their walls, there was bred much that was liberal and enlightening in medieval thought and there were instructed future ecclesiastical and, toward the end of the medieval era, lay statesmen and jurists who aided in welding

* Delivered at the mass meeting held in Philadelphia January 10, 1940, in conjunction with the annual meetings of the Council of Church Boards of Education and the National Conference of Church-Related Colleges. Dr. Purcell is head of the Department of History at the Catholic University of America, Washington, D. C.

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democratic instruments setting limits to royal prerogatives and who formulated liberty documents based upon the civil, canon and feudal laws of the time.

The rise of nationalism and of the state churches restricted the colleges in their universality of vision, but did nothing to lessen their religious fervor and much to increase their number and to intensify their national loyalties. Whatever may have been the case on the Continent, it is settled that the colleges along with the courts were the freest and most independent institutions in England during the autocratic century of Tudors and Stuarts. Certainly college-trained divines and laymen made the presbytery supreme in Scotland, aroused the revolutionary dissent of Puritanism, and stood in the vanguard of the Presbyterian-Puritan Great Rebellion and in the Bloodless Revolution of 1688-89 when the defunct liberties of the fifteenth century were revived and extended. A time of constitutional growth, of persecution for the love of Christ, and of intolerance of those who worshipped God—the same God—according to other forms, yet it was an era of religious virility; and judging from document and letter no people ever wrote God into Government as did Puritan and Cromwellian.

It was this era that gave birth to America and impressed a stamp upon the plantations whose colonists through their descendants have dominated the United States in religion, culture and education until comparatively recent times. It was Cambridge and Oxford, and later Glasgow, Edinburgh, and Trinity—all church schools of deep dyed sectarianism—which through their sons mothered the colonial colleges as seminaries to school civic leaders and a learned, independent ministry.

In America there was transplanted an English civilization predicated upon Christianity in its liberty documents, charters of foundation, law and equity, family life, and communal customs. Truly as in the England described by the great justices, Holt and Mansfield, "Christianity is a part of the law of the land." Few maxims are so true, even unto these current years.

The religious motive may not have been the dominant or continuing objective, but it was a marked reason for the foundation of colony after colony; and it gave a tenacity of purpose to

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settlers in trying days. Education was a primary concern of the churches, and higher education a primary need of the ministry. And thus did churchmen found seminaries of learning.

In *New England's First Fruits*, it is set forth: "After wee had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the Civill Government, one of the next things we longed for and looked after was to advance Learning and to perpetuate it to Posterity; dreading to leave an illiterate ministry to the Churches, when our present Ministers shall lie in the Dust. And as wee were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr. Harvard (a godly gentleman and a lover of Learning, there living amongst us) to give the one half of his estate."

Therewith followed other donations from individuals and "the publique hand of the state." Thus did Harvard College of the Puritans arise, and the story of its beginnings is not unlike the annals of scores of colleges set up in the recurring wildernesses as settlements expanded along the tide water and pushed frontiers into the hinterland.

No less pious was the foundation of the College of William and Mary, and no American institution has clung so persistently and perseveringly to its denominational moorings through all vicissitudes. Royal and Anglican in faith, its founders set forth its purpose, "that the Church of Virginia maybe furnished with a seminary of ministers of the Gospel, and that the youth maybe piously educated in good letters and manners, and that the Christian faith maybe propagated among the Western Indians to the glory of Almighty God."

Doubtful of Harvard's orthodoxy in a day when fine cut distinctions aroused bitterness among Christians and separated men into hostile theological camps, a few Congregational divines instituted a college in Connecticut (1701), which soon was located in the godly community of New Haven and named after Eli Yale, an Indian nabob, whose petty legacy has made his name a house-hold word for generations. But it was the churchmen who made the college in order that "youth maybe instructed in the arts and sciences, who through the blessings of Almighty God,

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maybe fitted for public employment both in the Church and civil state." America of the seventeenth century with a population of about one-half million souls of whom probably not more than one-half were covenanted or enrolled church-members had established three permanent colleges whose English classical curriculum guaranteed a respectable training to ministers and teachers who would profess from pulpit or desk.

The eighteenth century witnessed the arrival of Scotch-Irish, Irish, and German peoples with a sprinkling of other European stocks, and therewith an additional number of denominations and sects. Thus, where the sect required a learned ministry or where it was completely severed from its European connection, there were new motives for the establishment of schools and colleges. So tedious and primitive and dangerous were the means of communication, that the new establishments would not have been competitive even though of the same faith. The Scotch-Irish with autocratic and well educated ministers were most zealous in founding schools that their children might not lose their faith in a land of diverse creeds or through lack of a ministry able to preach as John Knox of old. On the frontier from Derry in New Hampshire to the Carolinas, they maintained a supremacy for their creed and customs, but there was dissatisfaction with privately organized schools which gave rise to some schismatic thought and which were somewhat independent of the presbytery. These dangers were met with the development of Tennent's famous "log-college" of Pennsylvania into the College of Nassau in New Jersey (1746) which for a century trained ministers and teachers who brought doctrinal scholarship to Presbyterian communities and into the new West where their influence was co-equal with that of promoters of Congregationalism in the small colleges and in the public educational system.

In New York, the Church of England, which found no fertile field in New England, provided King's College (1754) under the control of Dr. Samuel Johnson, an excellent scholar and statesman if no violent patriot. In his prospectus he stressed not only a broad and a scientific education but the intention to lead youth "from the study of Nature to the Knowledge of themselves, and of the God of Nature, and their Duty to Him, them-
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selves, and one another, and every Thing that can contribute to their true Happiness, both here and hereafter."

The Baptists as a persecuted minority were natural advocates of toleration and separation of church and state, and hence consistently wrote into the charter of their College of Rhode Island a guarantee against religious tests for students but safeguarded these students by providing them with a Protestant staff and a Baptist president. Dartmouth organized (1769) as an Indian and missionary college, long retained its Congregational character despite the unsuccessful political raid on its charter and properties, through which Webster gave it fame as "a small college, but there are those of us who love it" and as a case against impairment of contracts by a state—or today, I suppose, as a defense of a vested interest. The Reformed Dutch established Queen's College (1766) or more modernly Rutgers.

With slight sympathy for religious education and less for the Friends' Academy, Franklin fathered the Academy of Philadelphia (1750) as he argued for a secular school which would instruct civil officials in a country teeming with foreigners and prepare teachers for the rural districts where masters were frequently "vicious imported Servants or concealed Papists." In tone, this academy was Anglican despite the doubts of the Bishop of London, but the University as chartered in 1779 was somewhat secularized though the Anglican and Presbyterian forces dominated and the trustees represented the various religious denominations of the city including the Roman Catholic.

These were the Church-related colleges which trained the selected youth of the colonies in the various secular subjects, in the Bible, in religion and in moral philosophy. They may have been narrow and intolerant toward men of other faiths or of no creed as they certainly were in their attacks upon Catholicism. Yet there was much old theology in their teachings; and in debates and at commencements they disputed theses of scholastic origin strikingly similar, good authorities tell us, to those stressed in early American Jesuit colleges commencing with Georgetown in 1789. These theses of philosophy, of government and of democracy at least in theory appear to have been debated with considerable freedom, and probably these disciplines as well as train-

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ing in town meetings, reading of Blackstone and of Montesquieu, and some intimacy with the Encyclopedists aided the founders and fathers who were largely products of these colleges or their associated academies to formulate the American branch of liberty documents in English—the Declaration of Independence, the state constitutions and the Articles of Confederation, the Virginia Bill of Rights, the Northwest Ordinance, and the Constitution.

The framers of these documents with rare exceptions were men who had been trained in Christian principles and morality and who accepted formal religion as taught by some of the churches. The federal Constitution with its Bill of Rights is fundamentally a Christian document in its crystallization of old English and colonial principles of government, its rule of the law, and its guarantees of conscience and freedom of religion even though the term God does not appear in the document save in its dating—a short coming which has always aroused the ire of Old Light Covenanters. The Declaration of Independence used deistic terms such as Nature's God and the Supreme Judge of the World. All but about six state constitutions refer to God under some term or other. Oaths of office and in court as well as our coins are further testimonials. The Northwest Ordinance which had a direct influence on western states urged that "religion, morality and knowledge being necessary to good government and to the happiness of mankind, schools and means of education shall forever be encouraged."

Our laws and institution "embody the teachings of the Redeemer of mankind." The spirit of Christianity has infused itself into and humanized the law; it governs social duties and relationships; it has written our moral codes; it permeates our judicial system; it is ever present in Equity quite as much as when that system was guided by the Lord Chancellor's conscience. The Supreme Court has held Christianity to be a part of the common law in that "its divine origin and truth are admitted, therefore it is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or the injury of the public" [Vidal v. Girard, 43 U. S. 127].

This is a land of free churches and, let us pray, of free schools—thanks to the fourteenth Amendment and its interpretation by

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the Supreme Court as a definite check upon individual states. No one stated this better than Daniel Webster in the famous Girard Will case:

The massive cathedral of the Catholic; the Episcopalian Church with its lofty spire pointing heavenward; the plain temple of the Quaker; the log Church of the hardy pioneer of the wilderness; the mementos and memorials around and about us; the consecrated graveyards, their tombstones and epitaphs, their silent vaults, their mouldering contents—all attest it. The dead prove it as well as the living. The generations that have gone before speak it and pronounce it from the tomb. We feel it. All proclaim that Christianity, general, tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and the fagot are unknown, general tolerant Christianity is the law of the land."

President Ezra Stiles of Yale truly prophesied in 1783: "As to nominal Christianity, I have no doubt but it will be upheld for ages in these States. Through the liberty enjoyed here, all religious sects will grow up into large and respectable bodies." And certainly the array of colleges founded under church control or inspiration from the end of the Revolution to the War Between the States contributed their share in maintaining the religious beliefs of American leaders and in harmonizing churches with democracy which some would have made the religion of America.

Some of these colleges were religious rather than narrowly sectarian, like Dickinson (1783) or St. John's in Annapolis whose act of incorporation (1785) forbade any religious or civil test for admission or any compulsory attendance without parental consent upon any worship other than what students had followed at home. In some Foundations various religious leaders of diverse denominations participated as in Union College (1795) or Baltimore College (1804). Williams College was a protest against Harvard's liberalism (1791); Amherst was to be an orthodox seminary; Colby was founded (1818) in part because the Baptists like the Methodists were not represented on the faculties of New England colleges; the Methodists had Asbury College; the Catholics with scholarly emigres were able to establish St. Mary's Seminary (1791) in Baltimore and St. Mary's

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College in Emmitsburg. College after college sprang into existence—nearly all affiliated with or supported by denominations rigidly American in loyalties though some were weak in scholarship—until there were about 200 from coast to frontier. Some were founded in the Mid-west to save that country for Protestantism, and some were endowed by eastern industrialists to keep the West conservative. Yet in their very bitterness, there were laudable Christian aims. They taught no subversive doctrines; they were not naturalistic; they did not silence the name of God; they did not teach the Bible as merely good literature.

A hostility to Catholicism, a dread of the Catholic separate educational system, and political nativism tended to make the stronger small colleges— and unless Transylvania, none carried more than 400 students—Protestant rather than sectarian in the more restricted sense and gave impetus to an insistence upon the separation of church and state to such an extent that state constitutional amendments ended direct state aid to denominational schools and charitable institutions. No doubt this same cause as well as a growth of religious indifference on the frontier gave an impetus to state supported schools and universities. The old cry to “educate for democracy” was to serve as the platform of proponents of secular education and of co-educational advantages.

The rise of the state university, the collegiate normal school, the municipal college, professional schools, and separate theological seminaries has limited the small private college as to students and endowment. Some old small colleges became large and non-sectarian; some divorced themselves from denominational control for the sake of private donations or to cultivate greater community interest or to come under the Carnegie pension plan. However, the bulk of the pre-Civil War colleges have remained rather snugly within their churches. Many new church colleges have been established since the Civil War, colleges of every denomination. The Catholic Church founded a central university in 1889, and the most remarkable development has been the 100 women’s Catholic colleges organized since that date and dependent on faith and hope. Indeed there has been an abnormal growth of religious colleges since President Harper predicted that the small college would be lost by merger or submerger.

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The church college has lasting qualities. Like the small town or the church on the cross roads, which unfortunately for religion and elemental democracy is dying at the rate of several hundred a year due to consolidations, depression, and the automobile, there is something very American about the small college. It is something an individual can belong to, it gives him a permanent mooring that is lacking on metropolitan side walks or in the universities with enormous enrollments. This some of the great universities are recognizing in the establishment of junior colleges and the house-college system,—just as the greater universities have fostered the formation of religious foundations, Newman societies, and Y.M. and Y.W.C.A. units and in a few instances have favored religious chaplains to guide Jewish, Catholic, and Protestant youth and have officially recognized, even with credit, denominational courses in religion. The small college like the small town offers moral safeguards.

An illustration of the success of church colleges in certain directions might be drawn from an analysis of the *Who's Who* population or the biographies in Congressional and legislative directories. Or it may be suggested by a reference to the *Dictionary of American Biography* where the ancient church foundations of the religious epochs and the small church colleges are preponderantly represented in the selected makers of these United States. To take a few notable examples: Alfred University has six alumni; Allegheny College, 18; Amherst, 138; Beloit, 18; Bethany, 20; Carleton, 4; Dickinson College, 60; Georgetown College, 40; Hamilton College, 69; Haverford, 14; Hiram, 5; Hobart, 19; Kenyon, 27; Knox, 11; Middlebury (Vt.) 51; Monmouth, 4; Oberlin, 69; Ohio Wesleyan, 24; Otterbein, 7; St. Joseph's College, Ky., 11; St. Vincent's, Latrobe, 5; Syracuse, 19; Transylvania, 87; Trinity, Hartford, 28; Wesleyan, Conn., 59, and William and Mary, 114.

This would seem to corroborate the testimony of proponents of church colleges that they graduate men educated in the whole being, train in social responsibility, avoid radicalism of a subversive character, teach by intimate contact with Christian or religious professors, inculcate public as well as private morality in an era of lawlessness, discontent, and disruption of family life, infuse the whole curriculum with the Christian way of life, and

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place less stress on the cult of bigness and social prestige. These colleges have heretofore been indirectly aided by government through liberal tax exemptions on properties, gifts and legacies, and one can only hope that tax reforms, the public hostility to exemptions and the dire need of higher taxes and new sources of revenue by government in these years of tremendous expenditures including grants and loans to public educational institutions will not affect the small college too badly in the way of exactions or in a dearth of donations and denominational grants.

Again, it is to be hoped that the various accrediting agencies will continue to evaluate such colleges on the basis of their objectives rather than purely on their secular accomplishments. If so standardization by agencies may in the long run be advantageous at least for the stronger colleges as to curriculum-reforms, security of professorial tenure, academic freedom within the college's religious platform, and higher professor-training. At all events such regulation is probably safer than state control with the possibility of forced conformity to the dictates of a political machine.

The Church-Colleges must take stock of their aims and accomplishments. They must remain religious schools with religion a core of instruction. They must profit by the example, but not slavishly copy neighboring secular institutions. They must deserve the support of the denomination or denominations whose aid they solicit in obtaining finances and students. They must teach and practise democracy and an understanding loyalty to America and instruct their students in the dangers of authoritarian and totalitarian systems of government. They must not be reactionary or they may be revolutionized even as the Supreme Court has been in the past few years. They must maintain all the vaunted advantages of the Church college in good teaching, in sound educational practices, in close contacts between Christian professors and Christian students, in student selection, in avoidance of the shoddiness of mass education, in refraining from proselytizing, in the preparation of students of integrity for politics, journalism and the professions, in the instruction of a ministry who must be at least as well educated as the laity, in stressing a leadership of deeds, and in sustaining their obligations to the community. They must build character.

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The Church college will live and succeed, but it may have to adapt itself to changed economic conditions. It may find that during the post-war years it gambled on the future: invested in costly athletics and stadium, enlarged its plant in an effort to compete in material things with public endowed schools, and assumed a tremendous debt. It may now realize that glorified hopes failed, that endowments bring diminishing and uncertain returns, that supporting congregations are impoverished, that students perforce have turned to lower-tuition institutions, and that much was to be said for Hopkins and his log, the days of self sacrifice, and the times when college presidents were scholars and preachers rather than executives. It may be found in these long depression years, both passed and coming, that there are too many denominational colleges in competition with each other in a given area, or even rival schools of the same denomination in the same area. Distances have been annihilated by the motor car. Denominational colleges have more in common, as this convention indicates, than with larger, secular or public institutions. Union colleges may result. Coeducation may be an economy. At any rate there must be economy, and wisely governed this need not cut off the essentials for which the college stands.

No man need fear that the Church college will not continue as a leaven in this distracted America and stand in some of its purposes as a guide post which secular institutions may follow when there is keener appreciation that Cardinal Newman's aphorism concerning English colleges holds for most American schools: "What is missing in the liberal education of an Englishman is religion." The Church college is an institution of American democracy. It is a bulwark of Christianity, and democracy needs Christianity to be effective, to control the majority, to guide the sovereign people. The Constitution is not enough, protection is in the sound sense, justice, and morality of the electorate. Democracy will not fail. The present war is demonstrating the weaknesses of autocracies and dictatorships. America must thrive as long as her pulpits, press, schools and colleges are free, and her Church colleges are a part of that freedom and an arm of that Christianity essential to our government.

Christian Education and American Democracy*

By FRANK W. STEPHENSON

H. G. WELLS' statement that civilization is a race between education and catastrophe may well be supplemented by the declaration that, in America, at the present moment, it is a race between democracy and totalitarianism. That American democracy is hanging in the balance, that it is in jeopardy, seems beyond doubt or debate. Profound changes are taking place in our national life, with a trend toward federal centralization. Whether or not this trend is friendly to democracy only time can tell. That there is a crisis upon us there is no mistake. What forces, what ideas and what ideals are going to prevail is a matter of the greatest and gravest importance. Those at work in the field of Christian higher education are confronted with an opportunity for national service, the like of which we have never seen. The door is wide open.

America has always had her household enemies—those within her midst who held political, social and economic theories at variance with prevailing democratic ideals and principles. This company is now larger than ever and they find encouragement and support not only from events at home, but from those outside our borders. The astounding changes in Europe and Asia find many sympathizers among our own citizens. They advocate similar changes here and would rejoice to substitute a rigid dictatorial totalitarianism for the more plastic democratic processes.

In President Robert M. Hutchins' recent article in the *Saturday Evening Post*, November 11, 1939, we find this sentence, "The great obstacle to totalitarianism is the intellectual and moral development of the people." In other words, an enlightened

* This is the presidential address delivered by Dr. Stephenson as President of the Council of Church Boards of Education, at the annual meeting held in Philadelphia on January 10, 1940. Dr. Stephenson is the executive secretary of the Board of Christian Education of the former Methodist Protestant Church.

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citizenry is the surest guarantee against the encroachments of anti-democratic tendencies.

Putting it another way, it may be said that the stability, security and effectiveness of American democracy is dependent upon intellectual and moral enlightenment. Such an achievement is to be realized not only through the influence of our homes and churches, but also, through our institutions of higher learning; among such, none is in a better position to render effective service than those related to the church. There, education is free and Christian, and such an education is the only safe-guard, the only answer to the vagaries, distortions and dangers of totalitarianism. And rightly so, for it provides the elements essential to a satisfying, developing, responsive and effective democratic human society. Dr. J. Leonard Sherman, in the December issue of *CHRISTIAN EDUCATION*, puts it this way: "In the face of the onward march of anti-Christian and anti-democratic forces, America needs the moral strength and the endurance that is derived from Christian education. The denominational college is the sole agency that can put Christ and His Kingdom at the center of the educational program." (December 1939, p. 133.)

It is not a question of whether American democracy is worth saving. In spite of well-known and acknowledged defects, it has worked and worked well. However, we are not so much concerned with saving our democracy as we are in cleansing, correcting and perfecting it; and also with making it increasingly responsive to changing conditions and circumstances.

In Christian education, the Christian philosophy of life is fundamental. Embedded in this philosophy are certain concepts characterizing it and essential to the well-rounded life, to life at its best, to its finest and fullest development, happiness and usefulness. These concepts have to do with the primary importance of religion, to the fact, obligations and benefits of brotherhood, the right and privilege of freedom, and to the necessity of education.

Religion, and by that I mean Christianity, has made an indelible impression upon America, not only during her formative years, but throughout the intervening period as well. In his *American Commonwealth*, James Bryce reminds us that, "It was the

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religious zeal and the religious conscience which led to the founding of the New England colonies; those colonies whose spirit has in such a large measure, passed into the whole nation." He adds, "It is an old saying, that monarchies live by honor and republics by virtue. The more democratic republics become, the more the masses become conscious of their power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control come." (Vol. II, p. 727.)

The editors of the magazine *Fortune*, put it this way: "Democracy is a spirit, not a form of government. It is embedded in intangibles; it consists largely in assumptions, one man about another, one nation about another. And in our civilization, these assumptions are Christian assumptions. The United States is not Christian in any formal religious sense; but it is Christian in the sense of absorption. The basic teachings of Christianity are in its bloodstream." (January, 1940.)

Christianity's contribution to American life, to its thinking and ways, is not only the clear recognition of God, but of our obligations to him as such. And this thinking and these ways of life do have a definite Christian character, finding expression in common ideals and practices. They have been the dominant influence leading to the founding of many of our colleges and universities, of the innumerable philanthropic enterprises, and of countless works of beneficence. They have been the quickening force behind the great charitable and educational foundations. They provide the standards by which the average citizen formulates his ideas of that which is good, what is right, and what is duty. They have in fact been woven into the fabric of our national life. America, however, can hardly be called a Christian state, in the absolute meaning of the term, but it is more *that* than anything else. The question is, is this influence going to continue, or, is it to be thrust to one side, and something else substituted?

Stemming directly from the Christian idea of God, is the related idea that we are all in the family of God. This sense of brotherhood has had a restraining, as well as a quickening power, intensifying a sense of obligation to one another, and helpfully modi-

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fighting sectional, racial, material, social, cultural and religious differences. It has been a mighty force in promoting the spirit of justice, sympathy, understanding and appreciation. Only as these find a larger place in American life, can we hope to preserve and perfect our democracy.

Faith in God, therefore, begets faith in each other and this, in turn, creates a sense of oneness, of brotherhood. This faith finds expression in such saving virtues as mutual self-respect, tolerance, goodwill, trust and cooperation.

In President Roosevelt's memorable Christmas communication to Pope Pius, XII, we find the same idea emphasized: "They (statesmen and peoples) know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light, and peoples perish. They know that the civilization handed down to us, by our fathers, was built by men and women who knew in their hearts, that all were brothers because they were children of God."

From another source we find supporting testimony. In one of his recent articles, Walter Lippman, after pointing out how men have been willing to pay with their blood in defense of their rights, says, "The root of the passion which has moved such men is, in some measure, present in all men; it is the will to live, not as a thing and not as an animal, but as an inviolable, self-respecting and respected human person. This energy of the soul has been awakened by means of a progressive revelation which began in the Mediterranean world. On this revelation of man, our civilization is founded. This revelation is the central belief of the enduring religion; it is the beginning and end of the developing science; it is the subject matter of the expressive arts, and it is the major premise of the laws and institutions of the civilized world." (The Bill of Rights.)

Another voice worth listening to is George S. Counts. In his book, *The Prospects of American Democracy*, Dr. Counts declares, "At the heart of the American democracy, is a great ethical conception that can be traced back to the beginning of recorded history—the conception of the fundamental equality, brotherhood and moral worth of man. It is given its most universal expression in the second of the two great commandments of Jesus."

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To those who rejoice to heed the words of the Nazarene and faithfully to follow His instructions, we recall that He said also, "all ye are brethren," and that He placed thereon, no limitations and erected no barriers. This idea has measurably modified those social conditions which otherwise might have become stratified into hard and antagonistic divisions and classes. It has furthered the cause of universal suffrage and made an important contribution to our great system of free public education. It is in truth, the basic principle of democracy, whether political, economic, industrial or ecclesiastical, and must be preserved at all costs.

The foundations of American Democracy are laid, not only in religious faith and fraternity, *but also in the idea of freedom.* This principle finds a significant place in the Preamble and the first ten Amendments to our Federal Constitution, and are intended to protect the free exercise of religion, of speech, of the press, and of assembly. It is well-recognized that the infringement of these rights means the infringement of our liberty. To be led away from them, is to be led in the direction of authoritarianism, autoocracy and dictatorship. It is to take the road away from democracy toward totalitarianism.

The threats to these rights, and our accompanying liberties, are too familiar to need enumeration, but whether the means employed be a political maneuver, a legislative enactment, partisan propaganda methods of violence, pressure groups, ecclesiastical considerations, or any other devious device, the purpose is clear and the outcome the same—the weakening and ultimate destruction of democracy, and the substitution of autoocracy and totalitarianism. For, again, to move away from the practice of democracy, is to move in the direction of greater centralized authority.

Insistence upon an unfaltering allegiance to democratic ideals, principles and practices in no way implies lack of confidence in the methods and processes of cooperation. As the means of communication, association and enlightenment have advanced we have become increasingly aware of the imperative necessity of cooperative endeavor. The re-union of American Methodism and similar undertakings, reflect this conviction. How, otherwise, can

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the problems of the day be adequately met and solved? The conquest of crime, the conflict of group-interests, the elimination of other hurtful social conditions, the progressive improvement of the social order, resistance to alien and anti-Christian ideas and forces, the adequate education of the on-coming generation—these and other problems characterizing contemporary American life cannot be overcome, corrected or solved by an individualistic approach. To become social-minded, social conscious and social co-laborers is a step in the right direction. For the way of co-operation is the way of progress, and in this unity of endeavor, we shall find our fullest and finest freedom.

These things are of the greatest concern to the church. As John R. Mott well says in his recent volume, *Methodists United for Action* (p. 16), "Among grounds for anxiety and alarm is the unmistakable curtailment of religious persecution. This is particularly true where there is insistence on the absolute supremacy of the State, at times enforced under severe military pressure. It is indeed, a time of grave crisis for the universal church. Apparently it is going to be necessary to fight the battle of religious liberty over again."

Such being the case, are we at fault in looking to the schools of the church to support and promote the ideals and philosophy for which the church stands? For such things are not only matters to preach—but to teach. And what shall be said of those schools, instituted, fostered and supported by the church, which accept little or no responsibility for the cause and the Kingdom to which the Church is dedicated. There is such a thing as moral and spiritual, as well as educational integrity.

Reverting again to President Hutchins' statement, that the great obstacle to totalitarianism is the intellectual and moral development of the people, we understand him to mean the greater, wiser and more adequate use of the means of education. Enlightenment is by way of education, and unless people are enlightened, they can not be depended upon to act wisely or to make sound choices and decisions. For the first thing which educated people experience is freedom—freedom from ignorance of course, but also from superstitions, prejudices, false loyalties, emotional extravagance, and enslaving partisanship. It means

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possessing and applying the best the mind can achieve to the problems of society and solving those problems in the light of the knowledge of fact and truth. An effective democracy is impossible apart from an enlightened people.

Education is not without bias. It must have its objectives, its accepted principles, and in particular, its fundamental philosophy. Education is not without content or character, convictions, standards and purpose. It not only starts somewhere, but it is headed somewhere. Otherwise it is aimless, purposeless, and unworthy of the name.

This brings us to the heart of the matter. With what kind of a philosophy of life are we going to deal with these problems? With what interpretation of life, of events, of history, of the universe, of contemporary conditions are we going to equip and send forth our American youth? With a purely naturalistic, materialistic, humanistic or atheistic point of view? Are we going to stand idly by and permit the further secularization of education? Or, rather, with a frank recognition of our great responsibility to our special task, to the on-coming generation, and to God, are we going to give to the Christian interpretation its rightful and necessary place. Not only does the future of American democracy depend upon such a Christian education program, but the future of humanity and all of humanity's institutions. To neglect, and thereby reject the Christian answer is to encourage men to build their culture and their civilization on sand, with consequent confusion and catastrophe.

Is there any doubt as to the essential difficulty with the world today? Men may say it is greed, love of power, a foolish sense of racial superiority, the idea that might makes right, imperial ambition and vanity, cultural conceit, the need of a new order, and what not; but when thoroughly examined and analyzed we know the root of the trouble is in the view of life and the acceptance of the consequent obligations. Looked at in the light of the Christian philosophy we know they are false and inadequate, they are weighed and found wanting.

We venture to insist—the future of American democracy, and of democracy everywhere depends upon men's outlook, upon their understanding of life and its obligations. Can there be
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any doubt as to our responsibility as Christian educators? Our schools are sometimes accused with having lost their sense of mission, to be without a definitely recognized, defined and accepted Christian purpose. What greater service can we render the Church, or society or the future than to throw our influence in support of the essential philosophy, the Christian interpretation of life. How better could we serve youth?

To accept cordially such an obligation would give meaning and character to our entire educational enterprise. It would strengthen the tie between the Church and the school. It would give the undertaking outstanding significance, because it would be clearly constructive, creative and Christian. *The greatest obstacle to totalitarianism is a democracy grounded in the religious conception, with its faith in God, in one another, in freedom, and in enlightenment. This way lies our mission.*



Church-Related Colleges and Democracy

A SYMPOSIUM

During the year 1939 the subject of Democracy was uppermost in the minds of American people,—yes, perhaps of people throughout the world. The service of the church-related college to freedom and the development of American life is admitted on all sides. Prophetic are the words of W. O. Thompson, one-time president of Ohio State University: "The denominational college supported by the Church may become the best expression of religious freedom in teaching that the generation knows. My conviction is that the Church will be not only traitor to its own interest, but also recreant to its duty to the state if it relinquishes its emphasis upon the religious fundamentals."

If America is to be saved from the revolutionary and destructive forces now at work in the world, it will be done through a program of Christian education. Men grow on what they feed. This is true physically, intellectually, morally and spiritually. What we put into our schools, we put into our homes, our society, and our nation. And, equally true, what we leave out of our schools, we leave out of our homes, our society, and our nation.

The church-related college is the one distinctly American institution whose teachings are basic for the perpetuity of democracy as manifested in our republican form of government. It is natural that the significance of the church-related college for democracy should be given special consideration at the annual meeting of the Council of Church Boards of Education and the National Conference of Church-Related Colleges held in Philadelphia, January 10, 1940. The following symposium shows some of the ways in which the church-related colleges are contributing and may contribute to the problems of democracy.

I. Democracy and Youth*

BY RUFUS B. VON KLEINSMID

THE great Roosevelt at the close of his administration—and lest I be thought to have any political implication I add that no one is truly great until he is dead, no comparison intended, of course—went out over the World and going to South America went up in the Amazon vastness and located a new river. From that time to this school boys have blessed him or cursed him in their attempts to describe the flow of the stream from its source to its mouth. Then he went to Africa and sought big game and many institutions, museum in character, have blessed his name for his ferocity and marksmanship ever since. But the significant part of his journey was his visitation upon various courts in Europe, everywhere a very welcome guest.

His observations of the world at that moment led him to say this, in substance, that the discovery of America meant that Mediterranean civilization reached its close. In the period in which he speaks we were at the zenith of Atlantic civilization. Its significance lies not so much in his daring to locate the seat of influence which would govern man in the future as it was to indicate the character of it and in his thinking the character of that civilization was a character which would express itself in Democratic government, and that if influenced around the Pacific area by one nation of the world we should be influenced always in the consciousness of the fact it was ours to conceive the principle of Democratic government enriched and rarified and amplified and extended by whatever good we might find in those forms of government which were practised by the other nations which should contribute largely to the new civilization.

The fact of the matter is we have scarcely thought in the United States that other nations can contribute very much to democracy. I recall a conversation, if I may be personal, in a distinguished house in the center of one of the republics of Europe questioning the possibility of a new civilization and recognizing the position

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of the United States of America as a position of influence among nations, saying she will succeed or fail in proportion as she recognizes the fact she is not the only Government around the Pacific. I had rather thought she was and with that modesty born of a continuing residence in Southern California, I ventured to say so at the time only to have pointed out to me that already these influences flowing from the Far East and coming up from the South and down from the North were modifying our thinking and giving rich promise of modifying the character of our Government.

We were accused of being scarcely a democracy during the Great War. We are more than a democracy, if we are anything at all, in the United States of America. We are a Christian democracy, so founded, so proposed and purposed and anything short of the practice of the Christian principles in American democracy belies the very character of its foundation and falls far short of its opportunity and its privilege in this era of great distress.

THE PROBLEM OF DEFINITIONS

I have read Bernard Eddings Bell's article which appeared in digest in a magazine calling attention to the fact that in the abstractions with which we denominate democracy and Christianity, we lose the sense of the specific character of the thing which we attempt to describe.

What is Christianity? It is something more than a sentimental acceptance of a historical character in its traditional, Biblical or literary setting. It was said during the War, we belied the character of our democracy, that we were not Christian for engaging in the War and the Church had fallen short of its duty and obligation and someone replied, not once but many times, "How do you know? We have never tried Christianity." So, by and large, from the Pacific to the Atlantic, from the Gulf to the Lakes, I daresay that men and women everywhere would find in limitless numbers great difficulty in describing the character of Christianity.

Christianity, after all, may be described by categories but how do we know the categories? Democracy may be described by categories but how few of us know the real characters which in summation make up democracy. I hold that it is our opportunity
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as well as our duty to set forth to our students very clearly the character of this thing which we call democracy.

Of what is democracy made? It is more than merely a respect for the dedication, for the sacrifice and statements of principles. Is it the Constitution? Is it the Declaration of Independence? It is specific things, stating very definitely certain relationships, certain privileges, rights and certain obligations.

Marxism does not fall short when Karl Marx laid out what he conceived to be the ideal government of men—he minced no words. He confused himself very little and while you do not follow his judgment, and I do not, I know what he was talking about and so do you.

In statement of the principles of Fascism we are struck over and over again with the clarity with which the program is set forth as based upon certain principles, the very acceptance of which carries with it a certain obligation of performance.

What does National Socialism mean? Those who study Nazism and read *Mein Kampf* are not at all confused as to the character of Nazism. We know the origin, the intent and purpose, the logical and natural consummation of the acceptance of the principles because they carry with them certain obligations, which must be fulfilled if one is to accept the principles of that form of government.

DEMOCRACY NOT A MIXTURE

But how is it with Democracy? We glory in our enjoyment of democracy. It must be good, we are so free, we are so happy, we are so unlimited in opportunity but what is it that does this for us? I venture the opinion that most of us would be hard put to definitely state the principles of democracy and to outline the obligations which follow the acceptance of democracy as a form of government, but Democracy is a jealous god, she is exclusive. By the very nature of the case you can't be a citizen of Democracy and be a Fascist at the same time. The two are diametrically opposed. You can't be a reputable citizen of a democracy and be a Communist at the same time. The two are diametrically opposed.

I know many men do not travel with me in the sequence but I still insist that you can't be a National Socialist in the true mean-

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ing of the term and at the same time be a true citizen of democracy. Our students fool and play with all these types of isms unconscious of the fact that as citizens of a democracy only objectively do these things have a place in our logic or form any part whatever of our program of democratic life.

I am not passing for the moment upon Fascism for Italy. I have my own opinion and Italy has her opinion. I am only saying that Fascism is so distinctly opposed to democracy that there is not one square inch of territory in the United States of America for the practice of Fascism.

I speak not at the moment of Communism as a form of government which finds residence within a country that chooses or not or has it forced upon them, I only say there is not a square foot of territory in the United States of America where Communism and Democracy at the same time may find residence. And I say the same for National Socialism.

When I have said that I have attempted to make the emphasis because I believe it is essential in these days for us as leaders of youth in our colleges and universities, to test first of all the character of Democracy and the obligations that follow with citizenship in a country governed by that form of government. But the spirit of Democracy, though it does not express and may not express to various nations of the World the form of government which we know, is bought with a price and let us teach that the snows of yesteryear were tinged with blood.

DEMOCRACY A WAY OF LIFE,—A SPIRIT

The spirit of Democracy may express itself under many forms of government. Even so, say I, we may experience here in the United States of America a form of Totalitarianism insidious in its possibilities and catastrophic in its results. There are nations which live and move and have their being under a constitution of Democracy that know not the spirit of Democracy.

You have been reading recently that book by Dr. T. S. Elliott recently reviewed in the *New York Times* in which he wonders whether we are well enough acquainted with the real character of Democracy and think highly enough of it in this country to serve it. I do not think adverse criticism on this point, well-taken
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or otherwise, can be based merely upon the fact that he is not a citizen of the United States of America for he urges upon us just the thing I am trying to say in an entirely different way and that is, that we must rise in a consciousness of the character of Democracy to make Democracy not only a series of categories but a way of life.

We respect in Christianity not only the tenets of Christianity. We respect in its tradition and history and activities a certain spirit of relationship among men. This is what, it seems to me, we must bring into the hearts and minds of our great student bodies this Nation over.

I think we waste a considerable amount of time, in trying to determine whether students may become acquainted through this speaker or that speaker with the various forms of government by which various parts of the United States are ruled and various parts of the World are ruled.

The answer to it all is to be found in—what is Democracy, and as a citizen of a democratic country am I fulfilling the logical duties and obligations which flow from citizenship in a country which had to rise, had to journey through one hundred sixty-five years and has arrived at its present goal which, please God, is in final realization of its ideals under that form of government, and are the students ready for it?

Students reach out these days for an adequate, sane theology and practice based upon that theology, and for an adequate, sane theory and practice of Democracy. The citadel of this great force is not only the institutions of higher learning as such, but it is the institutions of higher learning under the guidance of Christian ideals and principles.

II. Security - A Safeguard to Democracy*

By ELIZABETH MORRISSY

A FEAR-DRIVEN bewildered world in the depths of disillusionment to-day is looking to the Church-Related College and to the graduates of the Church-Related Colleges for leadership and hope. A world that is sick, as no world of recorded history has been sick, is offering a challenge to us; is affording an opportunity to us to give real service in diagnosing its ills and offering a remedy. Probably never before in the history of the world have we stood so much in need of clear thinking and firm faith as we do to-day in the reaffirmation of values that is going on all about us—in our own country and in the world at large.

Those of us who were awake to conscious citizenship at the beginning of the century were perfectly sure that democracy was the form of government that would rule the world. Those of you who were still studying the usual history text were tracing the progress and growth of democracy and democratic forms. We had carefully traced the growth of democracy and were gratified as we watched country after country assume the outright form of democracy or make some step in that direction. Then in the new century we fought a war to make the world safe for democracy and we were convinced that democracy had finally triumphed.

We look now at democracy and we see a different picture. Perhaps one of the easiest ways to check just where democracy stands in the world to-day and to show in what a sick and discouraged stage it is, is to glance over a list of current books on democracy. You will find little mention of "Democracy Triumphant" or "New Democracies" but if time permitted I might read you a long list of titles that would read—"Democracy on Trial," "Democracy at the Cross-roads," "What is Wrong with Democracy" "Democracy at the Crisis." Those of us who

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believe in democracy stand in sober mood and ask ourselves very seriously what is wrong with democracy, where has it failed, what can we do to save it.

As we read the head-lines day by day or listen to the latest broadcast we find that the things we associate with democracy—participation in government; equality before the law; freedom from political restraint; constitutional forms of government, are being set aside in country after country, and we pause to give serious thought to the questions raised. We turn to Europe and wonder if by looking at these changing governments of Europe we might find out what is wrong that some countries have abandoned even the democratic form and others have given up the substance though keeping the form. If we look at Fascist Italy we see it arose from a limited monarchy; Nazi Germany rose from a republic and Communist Russia emerged from a Czarist state. We might check country after country where dictatorships would seem to have a different origin. But let us take a second look and we will find one thing they all have in common—that is the ease with which the old governments have been overthrown.

There must have been some common tie—some mutual failure in each of these countries that made it so easy to put aside the governments already in power. We analyze the countries—not alone in form of government but in economic and social conditions and we do find a common tie—that tie is the lack of economic security for the rank and file of the citizens. This insecurity was a prevailing feature of every country that has accepted a dictatorship form of government. We may say indeed that no dictatorship in Europe has arisen in a country where the masses of the people were economically secure or reasonably so and we might add there isn't a chance in the world of democracy surviving in any country where the people cannot work out a reasonable economic security.

Let us pause here for a moment and look at the changes that have taken place and have brought about this insecurity so fatal to democratic governments. If time permitted we would go back to the Industrial Revolution and trace decade by decade the rise of democracy on the one hand and the growth of the increased

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mechanization of industry on the other. For a time the two seem to go happily together and we see no contradiction between the two. It is only in our new century when the tremendous organization of industry has made the position of the average worker that of a wage earner, dependent for all the necessities of life on a daily wage, uncertain if that day's wage is to be a reality, haunted constantly by the dread spectre of unemployment—then and only then does the success of democratic forms come into serious question.

The true democracy must be established on sound economic principles. Democracy cannot survive in our present industrialized world if it is only a political democracy. The right to vote and the right to hold office will not be the be-all and end-all of a citizen's rights. The right to work—the right to live by the sweat of his brow is a God-given right to every man. The successful democracy must stand firm on the conviction that men are more important than things; that human values outweigh all other considerations. The laws passed and the policies adopted will need to give more than lip-service to the doctrine "that all men are created equal."

Without going into a technical definition of democracy I may assume our acceptance of the familiar expression of "the government of the people for the people and by the people." May I note what is really contained in that statement. A government *by* the people will very soon become a government *for* the people. If we are to-day having revolution after revolution and changing governments the world over might it not be that the people are finally awake to a realization that they have been asked to carry too many of the burdens of a modern industrial world with too few of the rewards? Governments are after all very realistic in their philosophies. The legislation that is so new and to some of you so startling is in many cases merely the government's response to the demands of the people that the government be a government *for* the people.

In our deep regard for improved production methods, our worship of efficiency and worldly success we have lost sight of the real purpose of production, namely to make economic goods to satisfy man's needs. Production exists for man, not man for

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production. Yet in our modern mechanized world we have quite forgotten that man is God's greatest creation and that the world exists to serve the needs of all not merely a few. We have lost sight of the Fatherhood of God and the brotherhood of man. We have ignored the importance of the human being and have used labor as a commodity in the market just as we have used iron or steel. We buy and sell at the suitable prices on a competitive or controlled market and entirely ignore the right of a man to a decent living wage. One of the great tasks that comes within the reach of the work of the church-related colleges to-day is to make every effort by word and example to put man back into the position he should have and recognize him as one made in the image and likeness of God. Rich or poor, black or white, illiterate or educated, he is the child of God and worthy of our deep respect because he is God's creature. Surely the church-related schools have a definite responsibility in this regard. I leave it to you to answer whether we have fulfilled our responsibility in that respect. Have we followed the world's ideal of material goals rather than placing the emphasis on what we know is the chief concern—the Kingdom of God on earth?

That the many laborers conscious of their great economic insecurity, haunted by the fear of unemployment, disillusioned in the promises of democracy or constitutional guarantees have turned to false prophets does not lessen our responsibilities. Denouncing the false prophets; belittling dictatorships, decrying totalitarianism will not save the day. Constructive leadership is demanded, a leadership that the church-related colleges have ready to give. This leadership must again turn man's mind to the real purpose of life. It must aid in restoring an honest respect for the dignity of the human being. The graduate of our church-related college should be conscious of his obligation to offer this leadership—not alone by precept but by his own personal conduct. His conduct should be such as to give evidence that he believes himself a child of God created for a special purpose—this knowledge will lend dignity to his every act. This same reverence must be given alike to those with whom they work or to those by whom they are employed. They must be made to feel that life must be lived as a whole, with a definite end in

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view—the salvation of one's soul and the honor and glory of God. To one who sees life with a purpose there is no such thing as dividing it up into water-tight compartments—economics—politics—religion. We must see life as an entity or it has no meaning. The “economic man” does not exist in life any more than the “political man” or the “social man.” Economics cannot be divorced from ethics without disaster. The world to-day furnishes tragic example of what happens when we do try to keep our ethical values apart from business relationships. The new Industrialism of the nineteenth and twentieth centuries thrived on the non-Christian teaching of “everyman for himself.” No group responsibility, no acceptance of the fact that they were their brother's keeper, no admission of the right to a living wage entered into that period of brilliant and dazzling physical accomplishments but to-day what? Country after country has denounced the old individualism, has demanded some kind of group responsibility and we stand aghast at the breathtaking changes going on all about us. We shrink from the systems of government that make the state the veritable god of their existence as the masses have turned aside from the system of economics that made efficiency of production the god of the universe. It is for us of the church-related college group to aid a sick world to find its way back to the middle-way—the way that recognizes the rights of the individual on the one hand but also insists on the obligation of each individual toward the social group; the middle way that insists on the right of private property but at the same time insists on a social obligation of property owners in the use of their property; the middle way that recognizes the rights of the individual in the state but also admits that “whenever the general interest of a particular group is threatened by evils that can be met in no other way, the State must enter in.”

You and I know, that in this country, as in every other country, democracy is on trial. You and I know that in this country, as in every other country we are going through a period of change that makes us stand in sober mood, conscious of a great individual responsibility. We see the framework being adjusted for the weaving of a new and perhaps strange social tapestry.

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It is for you and for me, who represent church-related colleges, to see to it as far as is in our power, that the gold thread of spiritual values is woven into the length and breadth of that new tapestry. It is for us to see that the red that is woven into its pattern is the red—not of Communism—but the red of the Crucified Christ who gave his blood for *all* men, rich and poor, laborer as well as employer. More than that—it is for you and for me to see to it that the design that dominates the tapestry shall be the figure,—not of factories, not of cities and instruments of mass production,—but the figure of man. Men, women and children made in the image and likeness of God must predominate in the new social set-up. Then production and efficiency and mechanization will take their places in the background as man's instruments and not his master.

We must take our part. We must send out our students fired with a zeal to take their part. We have an obligation we dare not shirk. We must have our say as the new colors are selected and the figures are chosen in this new social tapestry. We have more to give than any other group—we have the Truth. If the colors are not of our choosing and the pattern is not to our liking we, more than any other group, stand to lose.

III. Democracy, Race and the Church-Related College*

By DAVID D. JONES

THE timeliness of the discussion, "The Church-Related College—Democracy and Race," is evident upon statement. The problem of race, with its attendant consequences on world peace, occupies much of the world's thought at this moment. One could almost venture the forecast that the acid test of democracy will be its ultimate attitude toward and its final treatment of minorities. If one may take lessons from the past it seems evident that the aggressor states, as well as aggressive groups within states, seek the defenseless for exploitation—Ethiopia, Albania, Czechoslovakia, Poland, and to these one might add the Jews in all countries and certain minorities in other countries. Then there is courageous Finland—all tragic testimony of the power of force to achieve aggrandizement at the expense of the weaker units of society. The warning comes therefore to the democracies that if they are to continue to exist, they must guard the interests of smaller groups lest they themselves be attacked through these vulnerable points by the enemies of democratic society.

To us democracy is a way of life which declares for the worth and dignity of human personality. It reiterates again and again the fundamental moral and political equality of all men. It recognizes no barriers of race, color, or previous social conditions. It confirms again and again the ability of the common man to rule himself and in its form of organization pledges itself to provide equal if not identical opportunities for the pursuit of life, liberty, and happiness. In other words, in our philosophy of democracy, we are constantly seeking the greatest good for the greatest number and cherishing the ideal that education from the kindergarten through the university shall become the instrument of society in extending the good life to all peoples.

In this discussion the term race is used as a loose term and not in its scientific sense, for as Herskovits asks, what is race? Head

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measurements, height, chest do not show racial characteristics. He states that races are difficult to differentiate, and he further states that differences *within* races are so great that it is hard to find a basis of judgment of races. MacKenzie, in his book, "The Race Problems," wisely points out, "Much of the racial consciousness between groups disappears when the culture is homogeneous, but economic competition gives rise to a new form of racial consciousness based largely upon external physical differences, such as skin and color."

In the light of this definition of democracy and the word delimiting race, let us look at some of the short-comings of democracy as it concerns minority groups here in America. They need only to be stated to be recognized. We might start with the economic disadvantage which makes so many things connected with the good life impossible to attain.

SHORT-COMINGS OF DEMOCRACY

Thousands of men and women within our land are denied opportunity to work at the things for which they are best suited, and if fortunate enough to secure work, promotions and adequate returns are often withheld. Born to poverty they live and die without knowing even the hope of a better economic status. Aside from the plight of the share cropper, tenant farmers, and the skilled and unskilled laborers in the cities there are other economic complications which are created by persistent discriminations against racial groups in our country.

The political inequalities which lead to governmental injustices are too well known to need recital. Disfranchisement by devious methods, one party government without strong opposition, the gerrymandering of congressional districts for political purposes, all of these are a part of the political scene in our democracy. The anti-democratic forces become so blatant as to deny weaker political parties the right of free speech and have carried their utter disregard for the rights of men to such an extent that thousands of men have been lynched without trial by jury. These political injustices cry aloud to the defenders of democracy.

The educational pattern has been largely influenced by race in our American life. One whole section of America, and at that

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the poorest section, wags along under a dual system of education where both groups are cheated of the best because of the expense of carrying two parallel systems of education. And now in a large part of our country, following the decision of the United States Supreme Court in the Gaines Case, we find another era of sham in our educational life.

When on December 12, 1938 the United States Supreme Court handed down its decision that states must provide equal if separate educational opportunities, that was a signal for a hasty rush to provide separate graduate education for Negroes. Now we face another period of pretense in this vital area of life. If any group has cultural lags, that group, it would seem, needs more educational opportunities in order that it may keep abreast with the on-going society. But such is not the case as every conversant person knows. Booker Washington once naively said that, "Folks pay us a high compliment when they think we can learn in three months what it takes other people eight months to learn." Our theory of equal educational opportunities for all oftentimes fails to work when it meets the reality of social and economic tradition.

Above all, however, the spiritual handicaps are more damaging than the material disadvantages. The fact that people are classified by stereotypes as "sheenies," "waps," "chinks," and "niggers" and presented with other embarrassing discriminations has an irreparable effect upon the personalities of the groups and the individuals involved. The minorities may survive this treatment, but whether democracy can withstand this inconsistency of theory and practice is open to serious question. William Allan Neilson, former president of Smith College has put the matter this way: "It would be flagrant hypocrisy to pretend that the position of the Negro in the United States today is in harmony with the principles of democracy and equality of opportunity to which we habitually pay lip service. . . . Every time we are moved to raise our voices in protest against cruelty and injustice in other countries, our effectiveness is diminished by the knowledge that we have not put our own house in order."

In other words, Dr. Neilson is saying that the most effective way to rid the world of fascism, communism, and anti-Semitism is for us to see to it that America becomes in truth a real democracy

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where the minorities have all the advantages and responsibilities of citizenship.

THE TASK OF THE COLLEGE

What then must be the place of the church-related college in this struggle to implement the ideals and theories of democracy? What are the possibilities for the future of these colleges where the core idea is embodied in the doctrine of Jesus who taught "As ye would that men should do unto you, do ye also unto them." What can these church-related colleges do in this matter of democracy and race?

First, the church-related college must have a philosophy of education consonant with the democratic ideal. In a democratic form of government there must be a free flow of culture. Any barriers which prevent this flow of culture from reaching any individual or group of individuals hinders the progress of a democratic society. Our campuses should not only be sensitive to the fact that there are no snobbish practices within their ivied halls but they should become sprouting beds for the patriots of tomorrow. One concrete expression of such a philosophy is the presence in student and intercollegiate activities, sanctioned by the college of representatives of minority groups.

To achieve this end calls for virile leaders who themselves believe in democracy and who can inspire oncoming men and women with the democratic ideal. Someone has said that one of the purposes of a college is to transmute emotions and make ideals live. Our aim is to substitute love for hatred, humility for bigotry, cooperation for exclusiveness, altruism for selfishness. Great and inspiring teachers can so truly become embodiments of the democratic ideal that their pupils will be compelled to follow them. Fortunately, some American campuses have just such leadership. Recently an alumnus of a small college, where democratic ideas had been given a chance to thrive, expressed to the president appreciation of the fact that on the opening day of college he has said to the men there, "The man next to you may be a Jew, a Catholic, a Negro, or an Indian, but on this campus that man has the same rights, and privileges and responsibilities as any other man." When the president was commended for this statement,

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he said in reply, "Thank you, but the other way is by far the easier." To maintain a democratic campus is not easy, but just as the Kingdom of God must come in this place and that, so the matter of the democratic way of life must be implemented at the points where we have a voice on college campuses if it is to extend to the whole American life.

A well-rounded curriculum becomes an instrument in the hands of real teachers in attacking the vital problem. That is to say, if the content of the curriculum is that part of the experience of the race which we feel is essential to hand on to the uninitiated and if we today feel that the experience we have had in dealing with minority groups is important to world peace, then into the curriculum will be placed such valid data as can be gathered. At related points in history, governments, sociology, psychology, economics or religion can be integrated such useful information as will aid the student to understand the peoples of the world and his relation thereto.

Second, we can teach our students to discriminate between truth and propaganda in the matter of race. When the air waves are full of all sorts of ideas one is puzzled as to what is true and what is half true or what is false. Is it not the responsibility of the college in general to teach its students to examine facts, weigh the evidence and draw valid conclusions on comparable data? Then how much greater is it the educators' business to help the oncoming generations to weigh the validity of statements made concerning race? The surrounding community could become a testing laboratory in which the students could observe, study and weigh the forces working for or against a democratic society. Just as some colleges send their students out to become familiar with and get experience in practical aspects of their life work, so well might we give students first-hand experience with the instruments which social forces may use.

Shall we not extend the scientific attitude in the question of race when this reasoning point of view may mean so much to the happiness of mankind? Emphasizing this point of training the youth to make distinction in thought, Dr. William Heard Kilpatrick said in a recent address, "One who grows up amid blunt
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or coarse distinctions in thought and act will himself, unless otherwise or later influenced, hardly make finer distinctions than those he has lived amid. Similarly, one who grows up amid fine distinctions of thought and act will hardly in his later thinking fail to make distinctions at least as fine as those he learned in childhood." To teach students to think is our obligation, to teach them to discriminatingly think on race is, it seems to me, an obligation of our church-related colleges with their eagerness for democracy.

Third, the church-related colleges might well either individually or collectively declare themselves on specific social issues which undermine the sacredness of personality. It would take courage and vision and a spirit of daring, but might it not be a rewarding venture?

In a recent report, Dean William F. Russell wrote this challenging paragraph on the role of the college: "The democracies of the world are under attack. Externally they are face to face with dictatorship. Within their ranks they confront "isms" of every kind. In some countries the balance between equality and inequality, slowly yielding to the pressure of powerful social forces, has gone so far as to topple and fall. In others it is aslant. Balance can be restored, not by passionate propaganda and loose talk, but by the slow application of man-controlled forces, most important of which is education. Education can be guided only by scholarship; and it is to scholarship that democracies must trust their fate." The church-related liberal arts colleges might well venture forth to become the vanguard of the forces in re-designing American democracy. This would not be alien to the part which our colleges have played in days gone by.

It is no secret that up to this time the church-related colleges have been outstanding exponents of idealism in America. It was a church-related college which first admitted women. A large number of the moral reforms of America have owed their inspiration to some small and oftentimes obscure church-related college. This struggle for democracy is an outgrowth of Christianity. It is an evidence of Christian idealism. Jesus was the highest type of social democrat—foreseeing a perfected social order ruled by the principle of love and service in the name of God.

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These are no easy assignments to forge a pattern of education on our campuses consonant with the democratic ideals where preachment and practice are synonymous, to teach our students to discriminate between truth and falsehood in matters of race, to join hands with those who would re-design democracy for America. These are high callings and dangerous. In the doing of them, some church-related colleges might lose their very existence, but in the losing of their lives perhaps the vitality of democracy might grow strong and live.



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IV. Christian Education Essential*

By DANIEL A. POLING

IT is significant that the largest of all universities founded within easy memory of some in this room was established in Philadelphia for the same purpose that actuated the foundership of Harvard. The first class of Temple University, which enrolls now in all its colleges more than fourteen thousand men and women, was a class of seven who came to Dr. Russell H. Conwell's study to prepare themselves for the ministry.

Also, I am interested in the fact that the academies which covered New England in the latter half of the eighteenth century and the first half of the nineteenth were church-related academies. The academies that swept the Middle West and then the Pacific Coast in the nineteenth were generally church-related academies. Many of these were founded for the purpose of preparing men for the ministry. Some of the academies of New England were even stronger numerically and financially than some colleges of the corresponding period. One of these, Kimball Union, in Meriden, New Hampshire, saved the life of Dartmouth with five hundred dollars a little more than one hundred years ago. A profound change in church-related colleges and academies followed with constantly accelerated speed the coming of high schools and state universities. I visited all three of the "first" land-grant colleges of this country! Far be it from me to dispute any one of these.

The structure of church-related colleges and academies changed, and competition grew in intensity until practically all of the academies of the periods referred to have disappeared and many of the colleges—even as we gather here others are disappearing. I do not know what it means to be a man without a country, but I do know what it means to be a man without a college, for the college in which I spent four of the most profitable years of my life has disappeared from the face of the earth. If you have not known the experience, you can scarcely appreciate with me what

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it means to be just what I am in this respect. But it is nevertheless reserved to a man to treasure his memories. Many of my memories are associated with the theme under discussion today.

Some of the most intense and gracious, some of the kindest memories of my life, go back to a school that came into being upon the courage of the pioneers who traveled across the wastes of the North American continent to lay the foundations of a church and school in the Oregon country. Even as they raised their cabins, they cut the trees to establish their academy. Even as they completed their church, they finished their academy that the sons and daughters from those western homes might enjoy the frugal, but nevertheless not to be despised, advantages of the institution sacrifice made possible.

Of course, the church-related colleges that continue have changed in character, they no longer being sectarian as they once were. But I like to believe that fundamentally many of them are as they were a generation or even a hundred years ago.

The church-related college that I know has always stood with emphasis for the democratic ideals of the American Nation—ideals defined in the Constitution and the Bill of Rights. I found comfort today as I listened to a statement made by a distinguished educator of Philadelphia that John Marshall was the first authority to refer to this Nation as "The American Democracy." That for those who insist that the American Republic is not a democracy! We are a republican form of Government; we are a representative form of Government and, therefore, a republic. But we are the American democracy as of the American Plan. As has been suggested, the plan has not been honored as carefully and persistently, as comprehensively as it should have been. But, nevertheless, it does give us the privilege of considering and perfecting the future. While we have waited too long to do some vital things, thank God it is not too late! We may recapture opportunity. A wider door opens before us. There is for us an entrance into larger things as well as into better things. Also, I would remind myself today that for better or for worse, the educational centers for radicalism as of the foreign ideologies of our time have been in the state or independent colleges and universities rather than in church-related colleges.

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On the other hand, church-related colleges have produced and are producing many, if not a majority of preeminent social leaders of each generation. Jane Addams, Jacob Reese, Horace Mann, Wendell Phillips, Walter Rauschenbusch, Frances Willard are only a few of these who were educated in church-related colleges. The church-related college of Protestant faith has stood adamantly for the separation of church and state, and church-related colleges of all faiths have flourished in the American Republic as nowhere else in the world. These two things go together. The Church herself and the church-related college have not in my opinion influenced American life and culture since 1840 as the Church and church-related colleges influenced life and culture in the preceding two hundred years.

Education without religion is morally sterile; education without religion is a menace.

I sat at lunch with Alexis Carrel a week before he retired from the Rockefeller laboratories. In the course of the conversation, Dr. Carrel said, "Science, too, must be spiritualized. Unless science is spiritualized, science will remain as a menace rather than as a blessing to mankind." I wonder whether today the laboratory is devoting more time to find ways to destroy life than in discovering ways to heal life?

I say that education joins somewhere here and that we are in our several capacities responsible for action and leadership. Have we at times in our church-related colleges forgotten our heritage or seemed to despise it? Have we feared the criticism of scholars? Have we begged the major question?

Education without religion is essentially intellectual anarchy. I am glad to believe that in these recent five years I have found particularly a new appreciation not of the old chapel perhaps but of the place of the chapel in the life of the student body and faculty for the chapel spirit and program. In Philadelphia within the year, student and faculty members of a great university petitioned the authorities for a chapel hour. This petition came out of the body of the students, out of the life of the great university. Now these same students are asking that the chapel be given its own place, that it be not compelled to compete with regular class hours of the curriculum. Again and again men and

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women have said, "We need what this chapel hour should give us just as much as we need the classroom instruction and the opportunities in the laboratories."

Week before last I went to Bucknell, with its student body limited to twelve hundred, a church-related college. Considerably more than six hundred men and women in a non-compulsory chapel service crowded the auditorium! On the other hand, at Penn State, one of the most distinguished chapel services of the country has been conducted for years, with an average attendance of twelve hundred.

We have in all our universities a growing appreciation of the place of religion. Chaplaincies have been endowed, and there is a trend which may accelerate in our deliberations today toward an appreciation of religious life and of vital Christianity in American student life.

In the January issue of one of the great contemporary journals, is an editorial that concludes in these words: "There is only one way out. . . . The way out is the sound of a voice not our voice, but a voice coming from something not within ourselves in the existence of which we cannot disbelieve." The editorial goes on then to say that the lay world must look to the pastors of the Church, that they must hear the voice and tell the rest of us what the voice says, that not to hear and understand the voice is to be lost, for "without it we are no more capable of saving the world than we were capable of creating it in the first place."

Here is a challenge from our generation not only to the church but in a peculiar way to the church-related college, for out of this prophetic institution must come into all areas of life the leadership of our time and leadership for the times that are to follow.

A Student Church in Action*

By HAROLD B. INGALLS

A "FIVE-YEAR plan" that was not based upon economic upheaval or political dictatorship—but which demonstrates the strength of democracy, at least among youth—has been completed. News of it may be good to a world in which nerves are jittery and people wonder whether there is any use to plan for as much as five years.

It was part of the far-seeing wisdom of the late Elliott Speer, chairman of the executive committee of The Northfield Schools, and of Dr. Mira B. Wilson, principal of Northfield Seminary, to make possible an experiment in religious education, centered in the Church, which is still unique in the preparatory school field. Some of the groundwork had been done by a committee of faculty members and students at Northfield, and in the fall of 1933 the writer and his wife were commissioned to begin building the program. The basic factors that made the opportunity unique and almost sure of success from the outset were these: (1) the long-established and fundamental interest of Northfield in Christian education; (2) the spirit of pioneering and cooperation so characteristic of Speer and Miss Wilson; (3) the presence of a fine faculty from which has come unusual help; (4) the personnel of the student body, a fair cross section of adolescent America at its best; and (5) the fortunate situation of having to follow no precedents or traditional patterns. To these might be added the factor of a Chaplain whose charge was to do what the opportunity called for and to discover new opportunities and ways of meeting them.

There were a few basic convictions which conditioned the work from the outset and which have been strengthened rather than discarded after five years: (1) the validity of the Christian message as a challenge to which youth would rise with enthusiasm; (2) the capacity of youth to assume responsibility for helping to

* Scores of people have desired something in print concerning the program of religious education at Northfield, Mass. After experimentation on a five-year plan, Rev. Harold B. Ingalls, Chaplain of the Northfield Seminary Church, gives us an interesting statement describing the plan and procedures.

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determine and carry out policies in a religious program; (3) the rightness of faculty-student cooperation in such an enterprise, with full respect for and trust of each other; and, (4) the belief that the Church will appeal to youth and receive their enthusiastic support and leadership if its convictions, ideals and program are presented to them as something that is their business.

I.

The Northfield Seminary student body has more than five hundred students of all shades of religious background; obviously a non-denominational Church was in order. Students are not interested in emphasizing denominational lines and differences; their fairness and open-mindedness are quick to discern that much of our denominationalism is pure folly; they want what is best in all branches of the Christian Church for their particular church. A declaration of purpose (not a creed) was worked out and incorporated in the constitution of the church; to this all who would become members of the church subscribe.

The purpose of the Church is stated as follows: To nurture in its members the desire to yield their spirits to God the Father that He may use them for the furthering of His Kingdom here on earth, confident that through this union they will grow in understanding and love for their fellow men; to assist its members in their efforts to strive as Jesus did to create rather than to destroy, to walk steadfastly forward and to face life honestly with faith and courage.

Members joining the Church sign this statement in addition to the Declaration: It is my desire to be united with this Christian Church in its communion of work and worship during the period of my connection with Northfield Seminary. On joining this Church I promise with all my heart to strive to live in accordance with Jesus' ideals of love to God and to man.

In the five-year period, twenty denominations have contributed to the membership, by affiliation which does not sever their home Church connections, in addition to those who have made their first affiliations with this Church.

From the membership, eighteen students and four faculty members are elected to the Cabinet in whose hands rest the de-

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termination of the policies and program of the Church for the year. This body meets for a weekend before school opens in the fall and then bi-weekly during the year. The officers are students—chairman, clerk, and treasurer—and we have yet to find an unfaithful servant in a high position. Each year there is undue anxiety over the fact that the ablest leaders are to graduate, for each succeeding year finds new and strong leadership taking hold. The organization of the Church is divided into five departments—business, community relations, extension, world outlook and worship—and these have several committees which do the work as broadly outlined by the Cabinet.

What do they do? Practically everything that a Church of this type in a rural setting could do. If in the first department, they usher, decorate the Church, handle the finances and care for other business details. Community Relations include such committees as welfare, race relations and social problems, all of which attempt to study the respective problems and to do something about them. What students in a comparatively remote locality can do is little, but it is instructive to know that some activity is possible. For instance, nearly fifty baskets of food are distributed to needy families each Thanksgiving day and large quantities of clothing are provided for people in the community or shipped to schools in the southern mountains. One recent Sunday evening, members of the race relations committee conducted a service on "The Christian Attitude toward Jews" in a Turners Falls Church, and a group of girls from the social problems committee held a similar service on "Civil Liberties" at a Brattleboro Young People's meeting. These things are mere beginnings, but the important thing is that they are starting youth to take forms of action that can be pursued in later years.

And this is worth while. Much of the inertia of our churches today is due to the fact that the adults were not awakened to their possibilities and responsibilities when in the Sunday school or young people's society. After Dr. Walter Judd returned from China with his stirring message of the war Japan was waging with American munitions, scrap-iron, planes and trucks, nearly four hundred of our students sent home letters asking that their parents become aware of the United States' part in the

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Japanese conquest of China and then write to the President and members of Congress urging the passage of bills to prevent our support of Japanese aggression. Through their Church and Campus Government Association, they sent such letters to government officials. Is it expecting too much to think that ten or fifteen years from now they will not need as much prodding as do their parents?

The nature of the world situation is perhaps responsible for the fact that this year the World Outlook Department is most alive. Sixty students make up the International Relations Club which will sponsor the sixth annual international weekend, with college students from a dozen countries participating. The presence of two or three fine German students will do much to keep us from the kind of bitterness and injustice that was so characteristic of unthinking Americans during the World War. In this connection it should be mentioned that a group of students a year ago last fall planned and conducted a vesper service on German music and poetry, in which one of them called for fair-mindedness toward the German people and appreciation of all the great contributions of that nation to art, music, science and scholarship. The effect was electric! No more strategically timed service have we had in five years than this one shortly after the Nazi anti-Jewish outburst on November 10, 1938. The Armistice Day service, again largely student-led, centered on penitence and dedication to the cause of peace; it caught the spirit of the day without any sabre rattling or screaming of the eagle.

In these services and many others the Worship Department takes a lead, for their responsibility is not only to study theories of worship and become familiar with liturgies, church forms and the contributions of denominations and other religions to man's quest for truth. A very real part of the program is to take leadership in planning and conducting services, some of them for small groups, others for the entire school. What a boon it would be for weary ministers who have to pound out a sermon a week (or even two!)—and for their congregations—if they would learn to train and use their young people in the services of the Church. It is not enough to give them a part in the young people's meetings; give them an occasional Sunday morning service, let them

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feel the great responsibility involved in leading worship. It will not only be good for them and for the worshippers, it will make far better worshippers of them and more loyal church members. And when they have done well, arrange for them to do it elsewhere. That is the function of the Extension Department of the Northfield Seminary Church: discovering talent, whipping it into shape and then carrying it to nearby community churches.

II.

The experience of worship, through which is developed the sense of the presence of God as a real Factor in daily life, the joy of turning to Him in all sorts and conditions of life, and the assurance, courage and faith that come to those who truly worship, is central in the Christian way of doing things. It is this, above all else, that distinguishes the Church from any social agency and which gives it a place of priority over welfare, social and fraternal organizations. At Northfield, the services of worship are considered of prime importance, and more care goes into their preparation than into any other phase of the Church program. It is our belief that greater harm can be done to the Christian cause through poor services than through perhaps any other factor except that of poor Christians. The Sunday services and those of daily chapel are planned with utmost care. Fortunately, we are blessed with an exceptionally fine group of visiting preachers who occupy the pulpit about three-quarters of the Sundays during the school year. The presence of such men as Bishops John T. Dallas, Henry K. Sherrill, and W. Appleton Lawrence, Presidents Henry Sloane Coffin and Frank A. Kingdon, Deans Luther A. Weigle and Thomas W. Graham, Drs. Henry P. Van Dusen, Howard Thurman, Henry Hallam Tweedy, Halford E. Luccock, Boynton Merrill, Morgan P. Noyes, Sam Higginbottom, Patrick Murphy Malin, and Walter Judd, and outstanding women such as President Mildred McAfee, Drs. Laura W. L. Scales, Mary Ely Lyman, Charlotte Hawkins Brown, Mrs. Margueritte H. Bro, and Miss Ruth Seabury—to mention only a few of the many able speakers who have been here in recent years—assures an unusually high quality of message from the pulpit.

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But great preaching, however important, does not assure a vital experience of worship; it must be surrounded and supported by skilfully planned elements of the service. It is our good fortune to have a strong music department—Northfield is truly a “singing school”—which provides large, well-trained choirs for the regular services and special programs for Christmas, Easter and other occasions. The communion service, which comes on the first Sunday of each month at the vesper hour and is an entity in itself, is regarded by many students as the most important and helpful of any in the year. The response which students make to the program of worship is indicated not only through their participation, occasional remarks as to its helpfulness and the reports from alumnae that they miss the services perhaps more than anything else in the school, but also in the increasingly fine calibre of papers submitted each year by members of the Senior class in a worship essay contest.

The importance of excellence in the place of worship was effectively demonstrated when Sage Chapel, already a fine building, was remodeled to include a chancel. A minister, seated in the center of the platform behind the pulpit, may not be a source of inspiration to worshippers; a lovely sanctuary with a simple, but beautiful, altar rarely fails to inspire reverence and awe. Such, at least, has been our undisputed experience. Another change of real significance was that of installing the best hymnal we could find, in which were included some twenty-five hymns of our own selection.

Individual worship, too, is encouraged; Northfield still has a place in its daily program for “silent time.” But the young student, if given only a devotional outline or no help at all, would curl her hair or review her Latin in the extra time of silence. A “Silent Time Fellowship,” meeting in the chapel each Tuesday morning for twenty minutes, has provided instruction in the art of meditation. The Church has nearly two hundred copies of books of meditations, religious poetry and other devotional material that are made available to the students through the dormitory libraries. Recently there have sprung up a few groups of four or five students who get together for ten minutes several evenings a week to read aloud some of their favorite prayers.

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Two Service Books, for use in public worship, have been compiled by the girls in the Worship Department.

What people do with their money is a fair indication of their sense of values. During the past year Northfield students and faculty members, more than ninety-five per cent participating, contributed \$3000 toward the support of the Church and other agencies. More than a thousand dollars of this went abroad, for we are in close contact with some forty alumnae who are in various forms of missionary service, and we have taken some share in helping to keep Chinese schools and colleges in operation far in the interior.

III.

Out of such a program come a large amount of personal counseling, work with small groups and opportunities to direct individual reading. A provocative sermon by a visiting minister, a distressing sight witnessed on one of the spring vacation social study trips in Boston or New York, or such an incident as the discrimination against Miss Marian Anderson in the use of Constitution Hall, Washington, will set alert minds vibrating and questions will be forthcoming. The tragedy of a hurricane, the folly of a war, or the unhappy experiences of maladjusted room-mates become of major importance at certain times to 'teen-aged girls, and it is then that some of the most significant work may be done.

When churches take their young people seriously as members of the Church, not simply as potential members, and design their programs to build a sense of churchmanship, youth will respond. But the program must be far-seeing and skilfully planned. In broad outlines, it should be expected to contribute to the attainment of these objectives:

(1) The beginning or development of a feeling for worship, a sense of the appropriate in worship, and some idea of the values to be gained from a group experience of worship, through participation, study and leadership.

(2) The beginning or development of the sense of the presence of God in one's daily life; a deepening sense of awareness of and dependence upon God in all things.

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(3) Basic knowledge of large sections of the Bible, its contents, something about the relative worth of various sections, and some idea of their meaning and value for their times *and, most especially*, for today. (Every Northfield student has a curriculum course in Bible each year.)

(4) The beginning or development of some sense of the actual and potential greatness of the Christian Church; some sense of responsibility for the Church and its work at home and abroad.

(5) The beginning or development of a sense of right and wrong in social, economic, political and international affairs, and the message and mission of the Church in regard to them; this should include, so far as possible, both a "frame of reference" and some factual knowledge and experience.

(6) The beginning or development of a wholesome religious view of life—a scale of values regarding the stuff of daily life: vocation, possessions, leisure, science, business, wealth, position, etc. And with this, a sense of being citizens of the world *and* of the City of God, so that secularism in its various forms will not make them strangers in that City.

"Christian Youth Building a New World" has long been a slogan of religious educators, and some good work has been done under it. But if a new world is to be built, the Church must be in the vanguard of the pioneers, and its youth must be given training and inspiration for the task. Youth wants to do this, when it sees the possibilities and is given half a chance. The Church that fails to recognize its opportunity is not only neglecting its way to make a great contribution, it is also engaging in a very definite form of self-destruction. One of the best ways of following up the World Conference of Christian Youth, which met in Amsterdam last summer, would be to institute a program of churchmanship which would give youth opportunities to become part of the Church by bearing responsibility in its life and work.

What Christian Work Means to Students

This is a continuation of a series of statements coming from the pens of students which first appeared in the October (1939) issue of CHRISTIAN EDUCATION. The variation in approach and effect more than justifies reading what the students say.

V. Possibilities for Kingdom Building

By ROBERT BELCHER
Purdue University

AS students come to college from the relatively sheltered home-life, with more or less of an ideal of Christian service, many features of the socio-economic environment first met then leave an impression of tremendous injustice and arouse a desire to reform and improve. This first impression and its accompanying impulse may quickly be blunted and lost in the common-place of growing familiarity unless it is utilized at its peak. Motor-integration of this mind-set is the most significant service Christian work can render to students. Hence an adequate student religious program will include opportunity for every member to participate actively in volunteer brain-and-muscle work, actually serving others, doing needed tasks without visible reward.

Most Christian groups do not touch this field, but they can. How? Take new students to see real Christian construction going on: that is to be thrilled—a major student objective. Next give them the idea that to take part actively is even more thrilling than to watch. Then and most difficult: make accessible to them, constructive Christian enterprises.

This is hard because Christianity, relying for centuries on a promised land beyond the river, has largely overlooked the trenchant dictum: The Kingdom of God comes from within—not beyond—and to one person at a time, as that person is able to recognize and to follow the Spirit. Therefore the bulk of Christian energy has gone toward meriting eternal bliss in a gold-plated heaven through adherence to a moral code more or less bigoted,

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unnatural, and outmoded. This has brought youth's condemnation down on churchmen as long-faced, straight-laced hypocrites, essentially unaware of, or unalterably opposed to, the enjoyable things of life and hence morally incompetent, socially calloused, and intellectually stagnant. This causes the oft-noted avoidance-reaction wherein eighty per cent of new students drop church participation and become acolytes of hedonism, materialism, or both.

Very little attention has been given to developing those human relationships which spread the Kingdom from those possessed of it to those possessed of a desire only for power-privilege-property-pleasure, and having or lacking each or all. Few approaches have been explored, few techniques developed, or few of the psychological requirements studied. Most tragically, almost no thought whatever has been given to the Christian principles of social organization that will offer the maximum opportunity for qualitative and quantitative person-to-person growth in and of the Kingdom.

There lies the task of the Christian Student Movement: To take young people into cooperative endeavors where their "impractical" minds, unfettered by indifference-born ideas of limitation, can create the image of the future and where they give themselves wholeheartedly to the fulfilment of their vision. Christian work *can* become the building to specification of a Christian world, as soon as and only when the specifications are clearly seen. Christian work will then mean to students the opportunity of bringing to realization in their own lives and in the lives of others that abundance of life in the fullest which is now only a heart-hungry dream.

VI. Agencies of Religious Culture

By RUSSELL LESTER
Muskingum College

THERE are three agencies that are especially responsible for the training of youth, the home, the church and the school. This responsibility, of training youth properly, is so great that the combined efforts of all three agencies are necessary.

Because religion is such a vital factor in life, the Christian college is in position to make a most valuable contribution to the Christian culture of youth.

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The need for the spiritual emphasis today is very apparent. We live in a confused world, and it is only natural that we reflect in our thinking the general confusion that prevails. Some of us have had excellent Christian influence and training in our homes; some of us have not. Many of us have become aware of the pagan practices that prevail in our national, economic and social life, and most of us have little idea as to what we should believe in matters religious, or what is the true meaning and purpose of life. Moreover, it is expected of us that in the few short years of college life, we shall make momentous decisions concerning life occupations, life companionships, life ideals and philosophies. And, in addition, it is being urged upon us that we go out into life with the sense of mission, to make our lives count in the solution of the distressing problems of our time.

Certainly then, we need the help of religion, and we are glad that in the Christian college, strong effort is made to enable us to acquire an education for the training of our minds, but with the Christian emphasis and from the Christian point of view. To help create Christian atmosphere we might mention the Christian faculty, the Christian student-body, the Chapel and the Church, Bible courses, and the various Christian organizations and activities. Among the organizations that encourage Christian growth are: the Life Service Group, the Gospel Teams, the Pre-ministerial Group, and the Y.M. and the Y.W.C.A. organizations. These organizations place before the student the opportunity to orient himself in actual service either to other such groups and churches, or to individuals themselves.

To me, one of the greatest influences upon the college student is the Y.M.C.A. This group operates with the three-fold purpose of developing the body, mind and spirit. The yearly programs provide for social interludes, where the students, free from the bonds of the classroom, meet in times of fun and fellowship. The weekly meetings consist of devotional periods, followed by the main part of the meeting with discussions on such vital topics as: life occupations, courtship and marriage, war and international peace, business and the industrial order, labor and capital, and many other topics of real interest to the student. By the exchange of ideas and the clash of opinions, we are being assisted to form Christian solutions to these problems.

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Thus, we see that through the Christian associations, through the Christian service groups, and through the curriculum study itself, that Christian culture is finding a more and more permanent place in our college life today.

VII. A Spiritual Tonic

By LEE EDMUND DAVIS

Eureka College

A FORMER congressman and church member of long standing asked of a student, "Why don't the ministers preach and why don't the theological training schools teach some theological doctrine like faith, repentance, baptism, and arising to walk in newness of life?"

The student replied, "We have just taken it for granted that they all believe, that they have all repented, confessed, and have been baptized. Now, we are trying to show them what this new life means."

The work and activity of this new and Christian experience presents itself to the student in three phases.

First and foremost, it consists in recognizing the church as the particular institution which houses the possibilities of these new and energetic efforts and the unit through which any sizeable accomplishment will come about. This realization and understanding of the resources of the church is prerequisite to all else. The skilled worker knows his tools and machinery and how to use them. So the Christian worker must know the institution through which he works toward definite proximal objectives as well as vague distal objectives. He must know that it administers a spiritual tonic that gives balance, poise, honor and integrity in all the affairs of life. He must realize that without it the teachings of Jesus would not be made known; and, the accompanying ideals which "vaccinate the community" against crime, injustice, poverty and a host of social evils would not be instilled in the lives of people.

Secondly, for the future worker who is now in his impressive training years, Christian work is synthesized in the light of the social gospel which means that Christian work shall be teamwork with increasingly more complex patterns of action. The church

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is becoming less selfish than it used to be inasmuch that it is willing to sacrifice its particular prestige while it immerses itself in the ongoing stream of life, there to exert its potent influence to raise the levels of living. This immersion is not a case of the church plunging from its pinnacle of idealism forever to rest on a vulgar course. The church is not that static. It shall rise again to new heights and take its people with it. Like the angels in Jacob's dream who were ascending and descending on a ladder that had its base on the common ground and its top in the heavens, so the living church will descend into the strata of common life in the maze of social upheaval only to return to a new and higher level with its people. Mayhap it can perform a miracle like the greatest miracle of its founder in which he endured the cross and transformed it from a thing of shame to a symbol of the paragon of life. Through Christian social action, we students hope to see a similar miracle brought about.

In the third place, we feel that the church has a distinct bearing upon the lives of the oncoming generation. Its character and distinction are unique and intrinsically valuable; it must be perpetuated. This is possible only as we keep it alive and vigorous.

VIII. A Changed Personality

By SABIN LANDRY
Tulane University

PERHAPS at no other period in all the history of universities has there existed such restlessness among students as that which exists today. Riots, student strikes, mass demonstrations, and even armed conflicts on our campuses, most of them the result of unimportant and immaterial controversies have changed our universities from places where knowledge could be sought after in quiet to places where students live in a state of constant nervousness and tension. This restlessness, no doubt, is due to the fact that a large number of students in our universities apparently have no idea of what they want to do. Boys nearing graduation, when interviewed as to their plans for the future, answer more often than not with the statement, "Something will turn up." Among girls too, even among those planning to enter the world

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seeking careers, there exists the same uncertainty. A young person seldom comes to college now with a definite vision before him. Rather he comes to take the course that strikes his fancy at the time without investigating fully to determine whether it is the one for him and without taking the all-important far look into the years ahead. The most pressing need, it appears, is the need for ideals and goals in life. Without goals and ideals, ambitions remain unawakened, wills become weakened, and determination and courage fade away. Nor will ordinary ideals and goals do. To meet the problem, they must be worthy enough and challenging enough to call students to the seeking after them.

We can expect little help from homes. Multitudes of homes from which students come have little or no ideals present in them. In others, the conversation and thinking rarely passes beyond the bounds of neighborhood gossip, of family finances, or of social functions and amusements. Hence, if the student is to be introduced to worthy ideals and challenging goals, it must be while he is in college.

How then to present these ideals and awaken dormant ambitions among the students of our present generation? Numerous ways and means have been advocated in recent years, and many of them are worthy of consideration, but no way has yet been presented which can equal the call of the great principles of Jesus. Time and again, boys and girls with weakened wills, with little or no ambitions, drifting about without definite purposes and goals in life have suddenly found themselves upon accepting Christ as their personal Lord and Saviour. All at once the student discovers a purpose in living, he meets goals and ideals which the Christian way reveals, and the call to do His Will to the best of one's ability gives a challenge, the effect of which cannot be measured. The result is that a life formerly dedicated to the individual's own self-interests and advancement now becomes dedicated to the service of mankind and to the glory of God. Determination replaces restlessness. Life in college becomes fuller and more meaningful. The future becomes an eager anticipation.

Naturally, the student who has found in Jesus the Guide of his life feels a supreme joy, but his joy is no greater than that of the one who has helped him. To see a once discouraged and despair-

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ing student, formerly wasting his time in foolish living and activities, suddenly changed into an eager, determined, consecrated Christian, engaged in purposeful action on his campus, and then to realize that you've had a part in bringing about the change by showing him a new direction and way of living brings a joy and thrill which cannot be matched. That is what Christian work means to me.

IX. Making Friends and Influencing People*

BY EVOR ROBERTS

University of Wisconsin

I SHOULD like to talk generally about what University Students are thinking, and doing, and looking forward to. Specifically, what Presbyterian House is accomplishing is not only making friends, but influencing people.

What does a student think about when he has time? What does he feel he needs from his church? I'll venture one suggestion—if man be a social animal, my logic tells me a student is the highest form of man, for there is nothing of the recluse about him. The incentive of social ideals is as strong as any force in his life. He is doing such things as helping the Chinese students, broken off from home connections, to finish their college training. And he is profoundly interested in what the classroom teaches him as a boost when he gets out into the cold, cruel world.

But there's another side of him, too. He's not only trying desperately to hang on to his ideals, but he's thinking about things, about fundamental things. He's a rational being, with a little respect for emotionalism. His deep interest in matters of religion is shown in the lengthy bull sessions which he has with his room-mates. "Is there a God? If so, what kind of a god is he?" And I should say that that may be alarming to you, but it doesn't show a patch to the alarm of the student who is first exposed to it. That first examination of formerly unquestioned faith is a period of strain, but an exceedingly invigorating experience. For, it seems to me, belief, untried, is hardly worth having.

* This is part of a statement entitled, "The Religious Life of a Student," given before the Presbyterian Synod and Synodical Society of Wisconsin, October 12, 1938.

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After that first "disillusioning" alarm, loud shouts of protest seem to quiet down, and a student learns something else—invaluable to his later success—tolerance of the other man's viewpoint. In that tolerance which is not indifference he recognizes a subtle approach to the man he wishes to bring to the way he believes to be right.

There are other things a student thinks about. He is faced with the decision of indulgence or abstinence from liquor, which he knows well may influence his acceptance by many new friends. He is in that time of life when the problems of sex have reality. He is for the first time away from his own people and becoming aware that Southern U. S. and Germany are not the only scenes of racial friction, but that he has a personal matter to face on this campus. What is imminently important, he is turning over in his mind the selection of the vocation which may most further his ideals. And then he looks at current events, and he looks at history, and he looks at the hysteria of men, and wonders how long it will be before ideals and ambitions will all be smothered in a cloud of poison gas.

These are a few of the things a student thinks about which I have hastily sketched, but they are vital none-the-less. Let us be specific and ask what your Student Center is doing to clarify convictions on the campus today. I have said that the student is a social animal and welcomes any opportunity to express himself in a group. Each semester every effort is made to make the new student aware of Presbyterian House as a place of Christian fellowship, perhaps different in method from his home church. *Students take a liking to this place*—and show it by their favorable reaction to the first Sunday morning service they attend. That service is built around *the* needs of this particular age-group on this particular campus. A few of those needs I have already mentioned. It is self-evident how much to the point such a service can be. The thrill of hearing what we still call our new organ has not yet worn out, and the student choir under the able direction of Miss Thomas completes the service. Students this year are showing an even greater interest in vesper hour in the evening, which is a candle-light meditation service in this chapel. I know I am not alone when I treasure those moments in a week which is all too full of scurrying to classes and getting things done.

Organization of the Courses in Religion*

BY THOMAS S. KEPLER

CURRICULA committees have frequently justified themselves in our American colleges by tampering with the organization of courses in such a way that departmental lines have been erased. Such a procedure has emphasized the fact that all knowledge in its correlative manner is a possession of coherent minds, rather than an accumulation of facts that belong to a particular segment of orientation. But in some instances the desire to spread types of courses into various departments has resulted in awkwardness for the departments thus dissipated. Particularly has this been true where the department of religion has been disorganized, and the courses in religion farmed out to the departments of literature, history, or mythology.

The value of any college depends upon the spirit and scholarship of its teachers; curriculum organization is but a secondary requisite of a good college. Regardless of the manner in which courses in religion may be organized departmentally, the courses weave themselves into the life of the students due to the manner in which they are taught. A course like "Survey of the Old Testament" taught by the same teacher, whether in a department of religion, literature, or history, will be given practically the same emphases due to the specific aims and interests of the instructor.

From the practical side, however, the teacher of courses in religion finds himself in a difficult, straddling position if he must teach his courses as a member of several different departments, instead of a teacher in a well integrated department of religion. Instead of courses in religion having a central place in the intellectual-emotional life of the student, they become merely tools or subsidiaries of the other realms of knowledge. Consequently,

* Just where to put Courses in Religion has been a subject of much interest in recent years. Dr. Kepler, who is Professor of Religion at Lawrence College, Appleton, Wisconsin, read a paper on this subject at the 1939 meeting of the College Teachers of Religion in the Mid-West. This article is the result of that initial paper and the consequent discussion.

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religion as a central factor in the life of man is relegated to an elective of life, valuable only in so far as one personally may see its relation to other fields of experience.

Religion touches every realm of man's existence; it is not something which can be particularized for the aspects of one's experiences where one may choose, and ostracized elsewhere. Neither can courses in religion which especially touch the fields of literature, history, mythology, and psychology be minutely catalogued in one of these particular departments. The most carefully organized curriculum will integrate all courses of a distinctly religious connotation in some department lacking a tone of isolation. That field of knowledge happens to be philosophy, due to its broad interpretative nature. Philosophy is the one field in a curriculum which attempts to evaluate the descriptive data of other branches of knowledge, conscious that descriptive data are only of intrinsic value unless critically related to life as a whole. Rather than have a department of philosophy distinctive from the department of religion, I wed them into a single department of religion and philosophy; they naturally belong together.

Both the heterogeneous religious grouping and the mental approach of students in the American colleges restrict religious courses from being departmentalized with theology. If the European students become enthusiastic over *theological movements*, American students express their interest in *philosophic revivals* in religion. Barth and Brunner have found groups of followers in European universities; Comte, Thomas Aquinas and Aristotle, and Bowne have their devotees on American campuses. Some may feel that the American students should be more theologically minded; but since they are not, their appreciation of religion must be measured through the critical inquiry of philosophy. Thus there is justification for the combined relation of religion and philosophy in a department.

I refer to a personal example. In Lawrence College the student body numbers about seven hundred and thirty students. Their denominational distribution is as follows: Methodists 20%, Congregationalists 20%, Lutherans 15%, Episcopalians 15%, Presbyterians 10%, Roman Catholics 8%, Christian Scientists 5%, other denominations 7%. To teach religion other than from

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a philosophic point of view in Lawrence College would be not only narrow but futile. This illustration is undoubtedly indicative of other Protestant liberal arts colleges in the United States.

SUCH A DEPARTMENT PRACTICALLY JUSTIFIED

Besides the courses in pure philosophy (such as Ethics, History of Philosophy, Introduction to Philosophy, and Logic) the department to which I refer would include the following courses of religion: (1) Survey of the Old Testament, (2) Survey of the New Testament, (3) The Life and Teachings of Jesus, (4) Religions of the World, (5) The History of Christianity, (6) Philosophy of Religion. Courses by other names may enter the curriculum, but these courses cover the total content of study. That each of these courses can best be justified in a Department of Philosophy and Religion is the present thesis.

Courses in religion should be approached by the student from a double angle. First, and of basic importance, they should be studied to give him an accurate portrait of their objective content. Secondly, they should be critically examined as to what values in them are contemporary for integrating life. From these viewpoints we shall look at each of these courses separately.

(1) Survey of the Old Testament. The prime reason for the existence of the thirty-nine books of the Old Testament as scripture was not on the basis of literature or history, but of religion. I marvel at the literary beauty of the Old Testament, and undoubtedly the literary appeal enhanced the religious popularity of certain books (for example, the Song of Songs, Job, Deutero-Isaiah). But these books were canonized chiefly due to their religious value, rather than their literary beauty. In the case of the historical books of the Old Testament, they were written as history with a polemic intent or a positive purpose to establish a religious viewpoint—for example, the settlement of Canaan as contrasted in Joshua and Judges to approach the racial purity of those who immigrated there; they composed a *theocratic* history. Other writings like Ruth, Jonah, Esther, and Daniel, justified their existence only because they stimulated attitudes of universalism or narrow nationalism.

To teach the Old Testament for what it was intended, religion, is the teachers first task; history and literature are but incidental

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to the religious value of its books. Yet the teacher's other duty is to teach the Old Testament critically, with the philosophic approach, attempting to discriminate between the types of religion therein contained, culling the perennial values from those that belong to their own eras temporarily. The Old Testament contains good and bad religion; philosophy of religion recognizes this fact, and in dealing with this religious tradition interprets the relative values of such a religious history in relation to life as a whole.

(2) Survey of the New Testament. The New Testament is much less history than the Old Testament. Outside of a few instances it cannot be classified as great literature. It is mainly a collection of religious interpretations in which the cosmic significance of Jesus Christ is shown to answer the religio-philosophic problems of mystery religions, Judaism, and philosophic groups of the first century better than these cults themselves could appreciate the problems. It is largely a collection of apostolic preaching and apostolic theology woven about an ethic of absolute love, basically set in an apocalyptic framework. The wise teacher of the New Testament allows the twenty-seven books to tell their own story of religion as seen in the first century apocalyptic age, in which a Jewish religious fact accommodates itself to a Hellenistic civilization. Then enters the Bible teacher as a religious philosopher, again asking, "What values of this first century faith are still constant for twentieth century believers?" That interpreters have not discriminated in a critical, philosophic manner between the apocalyptic theology of the New Testament and the perennial religious value of the New Testament is the chief cause for the present dilemma in Christian thinking. Most students are eager to know in just what way Christianity can be a way of life for them today. To satisfy their quest is impossible unless a caustic evaluation of the New Testament be made in the spirit of the philosopher of religion.

(3) What has just been said about the Survey of the New Testament naturally relates itself to the Life and Teachings of Jesus.

(4) Religions of the World. The eleven living religions illustrate the ways by which pantheistic, theistic, deistic, and human-

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istic systems of religious thought have tried to think of such problems as God, man, suffering, sin, the good life, and immortality. Sometimes I believe that this course is the most graphic way philosophy of religion can be taught, for it ties poignant historical illustrations to the theoretical ideas of religious philosophy. In no other subject is the critical attitude of the religious philosopher needed as here, in which the relative values of these religions are compared, not from a presupposed Christian dogmatism, but from an open-minded critical appreciation savoring of the philosophic temper. If Christianity is considered as superior to the other religions of the world (which is probably the attitude of most instructors), it should be used merely as a norm for evaluating the ideas of other faiths.

(5) History of Christianity finds a place in the curriculum basically because it traces the growth and development of a religious tradition. Other history courses touch on religion; this course deals primarily with religion, incidentally touching on the secular forces which brought about religious change. The better a student is schooled in philosophy, the more will he appreciate the ideas involved in Gnosticism, the Council of Nicea, Augustine, eighteenth century rationalism, and other momentous movements.

(6) Philosophy of Religion needs no justification for her place in a department of religion and philosophy. Such a course is in some ways the "key" course, supplying the critical temper by which other subjects in the department are appreciated.

Religious truth owes a great debt to philosophy for helping religious tradition free herself from superstition. Religious truth must grow or become a curiosity. Philosophy, applied critically to our great religious traditions, evaluates them in such a way that, instead of becoming merely odd objective studies, they offer suggestive helps to the contemporary individual seeking religion as a way of life.

Additions to the Office Library

Christian Faith and Democracy. Gregory Vlastos. Association Press, New York. 1939. 80 pp. 50¢.

Another Hazen Book on a most timely subject. With clarity, comprehensiveness, concreteness, and courage, Dr. Vlastos shows that the Christian faith must be applied to the living whole, a social whole.

Cooperative Religion at Cornell University. Richard Henry Edwards. The Cornell Cooperative Society, Barnes Hall, Ithaca, N. Y. 1939. 141 pp.

This is the story of united religious work at Cornell University, 1919-1939.

The Autobiography of a College. The President, Faculty and Students of Mt. Mary College. The Bruce Publishing Company, Milwaukee. 1939. 271 pp.

A comprehensive and most thorough work giving the story of a college as it lives its life.

Paul, Man of Conflict. Donald Wayne Riddle. Cokesbury Press, Nashville. 1940. 244 pp. \$2.00.

Professor Riddle, a student of New Testament literature, gives a modern biographical sketch of a great personality.

Personality and Character Development. J. D. Messick. Fleming H. Revell Company, New York, N. Y. 1939. 192 pp. \$1.50.

A desirable study and discussion group book on a vital subject, stressing the character of the teacher, or leader, or parent in the character building process.

Vocations and Professions. Edited by Philip H. Lotz. Association Press, New York, N. Y. 1940. 145 pp. \$1.25.

This is volume 1 in the series on *Creative Personalities*, and deals with 13 prominent individuals well selected from the different vocations. Each study ends with questions for discussion and references for further reading.

Children Can See Life Whole. Mary Ross Hall. Association Press, New York, N. Y. 1940. 157 pp. \$2.00.

An experienced teacher of religion studies progressive schools to ascertain how they assist the children to see life whole. All teachers should read this book to direct their own efforts to the same end.